A BASIC TAMIL READER AND GRAMMAR

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VOLUME II : ANNOTATIONS

Tamil Language Study Association

Evanston, Illinois

<u>A Basic Tamil Reader and Grammar</u>
by K. Paramasivam & James Lindholm

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<u>Volume II: Annotations</u>

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CONTENTS OF VOLUME II

INTRODUCTION TO VOLUMES I AND II

A Basic Tamil Reader and Grammar is intended to help the beginning student of Tamil acquire competence in the language as efficiently as possible by providing him/her[1] as early as possible with accumulated successful experiences of reading Tamil.

This style of textbook is a response to the following considerations relevant to the study of Tamil at American universities:

(1) In spite of the simplicity and regularity of Tamil grammar, Tamil is a difficult language for English speakers to learn to use with ease. There has been little success in helping students acquire, in the time normally available for language study, a sufficient skill in the language to be able to use it in Tamilnadu without crucial reliance on the fact that many Tamils know English. (There are reasons for this, but they need not be discussed here.) As a practical matter therefore, it seems essential to provide means for a student to accelerate her progress in learning the language. This implies beginning actual use of the language as early as possible and providing learning materials sufficiently complete and self-explanatory to make an individual's progress in understanding actual samples of the language less dependent than normal on classroom explication. Considerable time is wasted, and disruption of the learning process experienced, in having to wait until the next classroom meeting before something unclear in one's reading can be clarified. Apart from the greater efficiency possible for the regular student, freedom from this dependence through fully explicated language-learning materials (while never totally possible) also has the advantage of making self-study more feasible.

(2) Learning to speak and understand Tamil conversation is particularly difficult, especially in the absence of a Tamil-speaking environment. (This is due to the speed of speech and its unfamiliar phonological distinctions, quite apart from the extra difficulty of the existence of an informal spoken style pronounced somewhat differently from the formal writing-based style.) Accordingly, progress in learning the language can be maximized by making the written medium the basis of a student's initial learning. This strategy should not be seen as detracting from the importance of learning aural/oral skills in Tamil nor as denying that it is impossible to learn these skills without devoting great attention to their use/practice in actual conversation. It should rather be seen as asserting that there is a core of awareness central to both reading skill and conversational skill --- namely, the awareness (or "knowledge", if you will) of how meaning is structured and expressed (lexically, morphologically, and syntactically, even rhetorically) in Tamil --- and that it makes sense to acquire this first or primarily through the easier written medium and to devote energy to the more difficult process of developing skill in the spoken medium when this basic consideration is well under way.

(3) Understanding a language in actual use (even aside from the issue of producing it in turn by writing or speaking) involves crucial aspects beyond recognition of grammatical forms and lexical items. It is simply not the case that all

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[1] For convenience, the pronouns "him" and "her" will henceforth be used arbitrarily to refer to an individual regardless of sex, which is irrelevant to the issue under discussion.

one needs to know to be able to read any sentence are the rules and structures of grammar plus the set of vocabulary involved. Any language student --- especially a student of a language unrelated to and/or quite different from his native language --- can testify to the numerous occasions in which a sentence still eludes comprehension even after all the word meanings have been looked up and all the grammatical forms recognized. Unfamiliar idioms and other idiosyncracies are only a small part of this problem. The elusive and crucial final step to a sentence's comprehension is the emergence of a coherent conception or image (often the visualization of a narrative scene) of the complete sentence in terms of its interrelated parts. This process --- which is key to the experience of meaning in language --- is a spontaneous process of extrapolating plausible hypotheses about what a speaker or writer is driving at on the basis of the semantic and grammatical relations explicitly encoded in the sentence. Only when that coherent image fits the discourse context is comprehension complete and we feel we "know" the meaning of the sentence. We can call this process the construal of meaning. Even though it is crucial to what we call "knowing" a language, the capacity for construing meaning is not so much a kind of knowledge that one has learned about a language as, rather, a familiarity with meaning structures and phrasing that one has experienced. No grammar can provide this experience. It can only be acquired by having the experience itself, especially the experience of the sustained construal of meaning in the course of a connected discourse such as narrative. A student must have maximum possible exposure to reading material that efficiently brings him to the point at which he must make the construal judgment or (so to speak) the semantic "leap of faith".

These considerations are the basis for the content and structure of this book: a large quantity of reading material intended for the basic level of study, stress on the reading experience as primary and the presentation of grammar and vocabulary as supplementary to this rather than vice-versa, and (to make the above possible) the provision of maximum, in-context lexical and grammatical information necessary for successful and efficient construal of the reading material. Except for the sound of the language (which this book cannot provide) and practice in expressing meaning through newly learned grammar and vocabulary which feeds back beneficially for greater reading facility (which this book has not provided), a student should be able to read through this book with a minimum of outside assistance (and therefore at his own comfortable pace) and arrive at the end reading modern Tamil prose which is simple and non-ornate, but normal and unsimplified.

The book has two basic components. The primary one is the set of readings (Volume I), embodying a very substantial amount of information on how Tamils express themselves, while not incidentally conveying much cultural, anecdotal, and other kinds of non-linguistic information. The other component, the set of annotations (Volume II), attempts to provide the student with everything she needs to know (to the extent actually possible on paper) in order to fully and accurately understand what the sentences and paragraphs are communicating. This includes not only vocabulary and grammatical forms and constructions, but more especially, how certain phrasings are to be taken (construed) in context. We also wish the student to have this information at his finger tips with the greatest possible efficiency, which accounts for the decision to prepare the detailed serial glossary and annotation of which Volume II consists and to bind it separately so that it can be consulted simultaneously with Volume I without flipping pages back and forth.

Volume II thus contains all the grammar and vocabulary necessary for a basic knowledge of Tamil and constitutes the Grammar aspect of the book. But it is Volume I,

the Reader aspect of the book, which should be the primary focus of a student's attention and the main source of his impressions of the structure of Tamil. It is the accumulated recollection of manners of expression that occur in the readings that should provide for the student his "knowledge" of Tamil in the most important sense: the feelings of recognition and familiarity when confronting new samples of Tamil expression. Without this growing familiarity as the end result, the "rules" and other generalizations of Tamil grammar are abstract and pointless.

In short, the annotations are not to be studied; the readings are. After reading through a passage for the first time with the help of the annotations, the student should read it again, and again, each time depending less on the annotations until the words on the page, apprehended at a smooth pace in sequence as actually written, promptly convey a semantic import to the reader without his constructing it step by step by consciously recalling translation equivalents and grammatical rules. At that point he will be reading rather than deciphering.

For all students, but especially those who wish to develop skill in aural comprehension and eventually in conversation, it is advisable to go through the same process with the tapes that have been made of these readings (available from the Tamil Language Study Association). The student should listen to a passage at first with the aid of the written passage in front of her, but gradually listening without reading along until she can understand what the passage is saying with her mind no longer dwelling on recognizing grammatical structure and vocabulary. In spite of the disadvantage that repeated reading and listening to a familiar passage can be boring, the pleasure of achieving direct, unmediated comprehension should more than compensate.

All that is required to begin use of these materials is an initial familiarity with the Tamil script. We have provided only the most basic display of the writing system. This will be inadequate for a self-study student without prior Tamil exposure, but the main problem for the latter is the difficulty of hearing (in the absence of a Tamil-speaking tutor or friend) the sounds and syllable sequences pronounced. A supplement containing guidelines and exercises for script-recognition and fluent sound production, with accompanying tape, is planned. Most students, however, will be using the Reader in a course context and need not rely on this book for learning the script and sound system. In any case, the script per se is transparently systematic upon examination of the chart and can be learned in a few days time. Early readings emphasize geographical names so that the student can begin reading a connected passage without excessive new lexical vocabulary and can practice reading the script with a number of familiar words.

The annotations in Volume II have the following format and conventions. In a manner keyed serially to the readings line by line (the number at the left margin refers to the line number of the relevant reading), all lexical and grammatical information necessary and relevant to the construal of any particular sentence is provided to the student, unless the student is likely to be familiar with it already. Although for most students using the Reader this will not be the case, it is assumed for the sake of completeness that at the beginning of the book the student is ignorant of everything except the Tamil script. What we can realistically assume the student is familiar with as he progresses beyond that point is, of course, an indeterminate matter and we have had to be arbitrary.

With minor exceptions, all lexical items are glossed at the appropriate reference point in the annotations for the first three readings in which they occur (but only

once per reading, if the same word recurs later in the same passage). Obviously, not every student is capable of learning every word by the third time it occurs; nor do we expect any student to do so anymore than we would expect anyone to remember a large number of names and faces by the third meeting. The interesting and useful ones will be remembered after relatively few encounters; the less stimulating ones will take longer to register. Not to worry. When a student fails to recall a word that has already been glossed three times, he has recourse to an alternative source of information, his dictionary (or the alphabetized glossary planned for this book). This has the disadvantage of slowing his pace in dictionary searches, but on the other hand, has the advantage of providing necessary practice in using an unfamiliar alphabetical order. In any case, the three-occurrence principle cuts down on some of the time wasted in consulting a dictionary and, moreover, serves as at least a minor incentive to the student to learn a word by the time it occurs thrice.

It would have been possible to control the burden of unfamiliar vocabulary by limiting successive readings to a specific number of selected basic words. This procedure was rejected primarily in order to eliminate constraints on the naturalness of expression in the readings. Secondly, we wished to convey to the student that there is no prescribed set of vocabulary that he is required to learn. Words that are common and important will, due to that very fact, recur in the readings frequently and tend to be learned precisely on the strength of frequent encounter. With regard to the student's possible dismay at the numerous less important words she constantly encounters in the readings, it is a dismay that she must accustom herself to, for peripheral and unimportant words inevitably occur in all normal kinds of writing. Our strategy has been to try to minimize the frustration and inefficiency of encountering unfamiliar vocabulary by providing through the annotations immediate access to meanings, but in any case the student must get used to this constant source of difficulty. It is important to note that just as there is no constraint on the words that may occur in the readings, neither is the student expected to learn a word just because it has occurred there.

As with vocabulary, each point or principle of grammatical structure is explicitly mentioned in the annotations for the first three times it is exemplified in the readings. The second and third times are generally cross-references to its first occurrence, where in the annotation to the appropriate line number a brief descriptive and/or formulaic summary is provided and highlighted by being placed in a "box" on the page. The number reference for this line in the readings (for example, "11.22" --- meaning "reading 11, at line 22") together with the prefix "STR" (for "structure") serves thereafter to identify this grammatical point. Thus the notation "STR: 11.22" refers to the structural fact or principle exemplified for the first time at line 22 of reading 11 and for which there is a descriptive or formulaic summary in a "box" at the corresponding location in the annotations. To refresh his memory about the point in question, the student may either look up the original sentence in its natural context or look up the box for the abstracted summary, or both.

For ease of reference, in both volumes the content of each page in terms of reading number and the first and last line number of the page is indicated, dictionary fashion, in the upper outside corner. When in Volume II the annotations for a particular line number continue on the next page, a hyphen on the bottom corner number (e.e., "15.29-") means "also on following page" and parentheses on the top line number (e.g., "15.(29)") means "also on previous page". For even greater ease of reference all the structural "boxes" have been reproduced separately in order of

appearance as Appendix 4. In addition to the identifying "STR" numbers in the outer margin, reference is given to the location of additional occurrences in the readings of that particular grammatical point so that further exemplification is quickly available if desired. (Except for the more subtle or difficult points, only two additional references are generally given.) Appendix 4 has been printed only on one side of the page so that a student may remove the pages and/or cut out the individual boxes, and organize her own personal reference system if she wishes.

Should three in-context references to a grammatical point prove insufficient to recall it when it next occurs, the student may consult the grammatical index (in both Volumes I and II), where he may determine the relevant "STR" number(s) by looking up (depending on what he remembers or which is relevant) either the Tamil form, its descriptive term or name, or one of a set of possible English glosses if it has one.

A word should be said about our glosses. Students familiar with other foreign languages should be aware that the "same" word in different languages (i.e., the apparent translation equivalents) in fact differ because the ranges of their appropriate use to express a concept generally have different limits or boundaries. Their conceptual "spaces" differ. Yet much of it overlaps, which is why a word is able to be a relatively successful gloss to a word in another language. Consider the gloss 'old' for பழைய. The concept 'old' in English and the concept பழையin Tamil share considerable conceptual space: they are both appropriate in a range of contexts such as 'old clothes', 'old building', 'old work of art', 'old city', etc., even 'old time(s)'. However, we discover that the Tamil concept does not include the age of persons, since பழைய is not appropriate to the context 'old man'. Until this is discovered we are covertly misled about a Tamil concept. All glosses are to be taken as tentative in this way. Their function is to indicate the general area of the Tamil word's conceptual space until the learner's further encounter with it can provide him with an increasingly refined sense of its range of appropriate use on its own terms rather than with reference to the English gloss. A series of glosses separated by commas is an attempt to focus more sharply on the conceptual space of the Tamil word by indicating that each of the synonyms is suggestive in some way of the concept, and implying that where one gloss differs in some way from the others is a conceptual area that the Tamil word does not cover. For example, though the most natural word to translate குடியிரு is 'live' as in "he lives in a hut", the additional synonym 'reside' is necessary to convey the implicit warning that the gloss 'live' is to be taken in the 'reside' sense and that the conceptual space of குடியிரு likely does not include 'live' in the more general sense of 'be alive'. Sometimes lexical items will be contrasted using the term "vs." in order to make similar points. Sometimes a series of glosses can do the opposite, indicating that the Tamil concept is broader than one of the English glosses, rather than narrower. For example, that both 'unripe fruit' and 'vegetable' are used as glosses for காய் indicates that the conceptual space of this Tamil word includes both of these conceptual areas, which English keeps apart. In this particular case, a contrast is provided to help the learner perceive the different way in which Tamil makes conceptual division of this domain of fruit/vegetable: "vs. பழம்(ripe) fruit". Taking these glosses as sound (presumably) but tentative guidelines, it is then up to the student to be attentive to the specific contexts in which he encounters these two words in order to confirm (or disconfirm) his impression of the basis for the conceptual division, and also to refine it by discovering, for example, that a ripe tomato (NB: soft, red, sweet) is a பழம்.

Glosses separated by a comma, then, are our attempt to suggest to the learner the nature of the conceptual space associated with the Tamil word. We take this "space" to be a single, coherent one. When a semi-colon is used between glosses, on the other hand, this indicates that the Tamil word appears to have more than one meaning (although they are often obviously related) and that the additional gloss is not to be taken as contributing to the sketch of a single conceptual space as above. (This does not apply to a special use of the semi-colon introduced in STR: 1.16.)

Tamil words that have cognates in Sanskrit or other Indo-Aryan languages are provided with this information in the annotations — not, however, as something the student is expected to learn (cf. the remarks above about the supplementary, support-system function of the annotations in general) but as a matter of general interest and curiosity. Most of the forms cited are the Sanskrit forms of these words, but they are all labeled "IA". In most cases these words have been borrowed into Tamil, but not necessarily, since there has also been borrowing the other way. Nor is the listing of cognates exhaustive or definitive since it is not our purpose to make scholarly judgments on this matter. It should be noted that in the Indo-Aryan citations the vowels e and o are inherently long and therefore do not bear a diacritic mark even in words that in transliteration from Tamil would have e and o.

Also cited are sources of Tamil words in other languages, such as English and Arabic (via Persian).

Words with component parts such as compound nouns are usually listed in the annotations hyphenated (and any sandhi rules undergone undone) so that the identity of the components and the presumable semantic rationale of the structure of the whole will be evident. When it is not otherwise obvious, the literal meaning of such compounds is given in double quotation marks. Elsewhere, too, as in describing the meanings of certain constructions, phrases, or sentences, double quotation marks signify a literal rendering.

Square brackets generally refer to something that is implicit in the meaning but not easily or accurately expressible in the gloss, while parentheses offer additional information such as special circumstances required for a word to be used appropriately.

After the first few readings, every verb is identified as either weak (W) or strong (S). This makes it unnecessary to label every word as either a noun, a verb, etc., and makes clear which meaning is the relevant one when the gloss is ambiguously a noun or a verb (e.g. "fly"). The rationale for the weak/strong classification is developed in the structural "boxes" and this system is related to Graul's familiar seven-way classification in Appendix 1.

Relatively little grammatical terminology is used. The structural "boxes" instead attempt to relate the Tamil constructions directly to an impression of their meaning and use. The names of the cases are related to the closest equivalent function in English in Appendix 1. One set of terms that is often necessary to make clear in which sense an English gloss is to be taken is "transitive/intransitive" (abbreviated "trans./intrans."). This is because many English verbs (e.g. "break") can be understood either transitively (which means involving both a subject (or agent of the action) and an object (or patient of the action) as in "the witch broke the mirror") or intransitively (which means involving just a subject and no object (i.e., either agent or patient but not both) as in "the witch flew away" or "the mirror broke").

Nothing has been said about the aspects of Tamil culture both explicit and implicit in the content of the reading passages. Their interpretation has been left to the student as his knowledge of Tamil and Tamil culture develops. Only at those points where it appears absence of cultural information would jeopardize the interpretability of the reading is a brief comment made. The mark "*CN*" in the margin of the reading indicates that a relevant note is to be found in the Cultural Notes at the back of Volume I.

No doubt there is an abbreviation here, a conventional notation there that I have forgotten to mention. I am confident the reader will manage. Everyone who has been associated with the Tamil Reader project wishes the reader success and enjoyment in the study of Tamil and is pleased to hope that A Basic Tamil Reader and Grammar will contribute substantially to that goal.

J. L

Annotations

1. இந்தியா

இந்தியா — India

1 இந்த (adj.) — this, these

படம் — picture (-ஐ: accusative case)

பார் — see, look at

இந்த(ப்)[1] படத்து-ஐ(ப்)[1] பார்-உங்கள் — (please) look at this picture

a

> The major principles of Tamil word order and word structure are:
>
> 1) An adjective or other qualifying word (e.g., a genitive noun) precedes the noun it refers to.
>
> 2) A verb normally follows all elements directly relevant to it (its subject, object, adverbs, etc.) and thus is the final element in the sentence or clause. The relative order of the other elements is not fixed, although the subject tends to be first.
>
> 3) The indications of grammatical or semantic function in the sentence (the cases, tense, etc.) follow the relevant word (either as a suffix or as a separate word).

b

> Case endings are suffixed to the "oblique" form of the noun (see Appendix 1.2). The oblique form of nouns ending in -அம் is formed by changing -அம் to -அத்து. For படத்து-ஐ = படத்தை, see Sandhi 3a (see Appendix 3).

[1]Certain words and types of words have the effect of automatically doubling the initial letter of the following word if it is hard. These words and types of words are identified in Appendix 2. The dotted letter is attached to the end of the word effecting the change---and since no Tamil word has in itself a dotted hard letter as final letter, it is always clear that such a letter is a product of this doubling. Knowledge of which words and types of words trigger doubling is necessary only when writing Tamil. The student may therefore choose to postpone learning them if he wishes.

(1) c

> (நீ) ... verb — 'do X' ['you' singular][1]
>
> (நீங்கள்) ... verb-உங்கள் — '(please) do X' ['you' plural]
>
> The bare verb root is used as the imperative form for 'you' singular. The verb plus the suffix -உங்கள் is used as the imperative form for 'you' plural. The use of a plural form also functions as a means of showing respect for the addressee(s), whether a single individual or more than one. Consequently, the singular form in contrast is devoid of respect and must be used only with "inferiors" (e.g. a child) or intimates.

	இது	this [thing], it
2	ஒரு (adj.)	a, one (adj. form of ஒன்று 'one', a noun---see Appendix 1.3)
	நாடு	country (-இன் : genitive case) (The oblique form of நாடு is நாட்டு ---see Appendix 1.2) (Sandhi 3a)[2]

A — இது; B — [ஒரு நாட்டின் படம்]

இது [ஒரு நாட்டின் படம்] — this is a picture of a country

> A B 'A is (a) B'
>
> No verb is used in Tamil "equational" sentences---i.e., those sentences in which English uses 'is/are' to equate one noun (or noun phrase) with another for purposes of identification, definition, naming, characterization, etc. (e.g. 'that is a tree', 'a cow is an animal', 'he is John', 'truth is beauty', etc.).

	பெயர், பேர்	name
3	ஆசியா	Asia (-இல் : locative case) (Sandhi 2)

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[1] "do X" will be used in glosses to represent any verb. Similarly, "A", "B", etc. will be used to represent other elements in the sentence---typically, nouns or noun phrases.

[2] A parenthetical reference to a Sandhi rule serves to remind the reader that the rule has played a role in the particular form of a word occurring in the reading. These rules are given, together with examples of their effects, in Appendix 3.

(3) இரு — be (i.e. exist, be [located], be [in a certain state], etc.)---Note that the meaning of இரு 'be' does not include the sense of 'be' in English used for equational sentences (see box above)

இது ஆசியா(வ்)-இல் இரு-க்கிற்-அது — it is in Asia

-(க்)கிற்- — [present tense]

-அது — [non-rational singular PNG]

> **A ... verb-tns-PNG** 'A did/is doing/will do X'
>
> In most simple affirmative statements or questions, the verb requires (1) a tense suffix which is either past, present, or future (tns), and (2) a pronominal suffix which reflects the identity of the subject in terms of person, number and gender (PNG) ---see Appendix 1.1.

4 வடக்கு — north (Sandhi 3a) (combining form for compound expressions like 'northwest': வட-)

இமய-மலை — Himalaya mountains

இமயம், இமாலயம் — Himalayas

மலை — mountain, hill

(Note that when used adjectively, nouns ending in -அம் drop ம் , making them similar to most adjectival constructions in ending in -அ .)

5 தெற்கு — south (combining form: தென்-)

இந்து-மகா-சமுத்திரம் — Indian Ocean

இந்து — Hindu (Persian <u>hindu</u> idem)

மகா — great, big (IA <u>mahā</u> idem)

சமுத்திரம் — ocean, sea (IA <u>samudra</u> idem)

6 மேற்கு — west (combining form: மேல் -)

(6) அரபி(க்)[1]-கடல் — Arabian sea

அரபி, அரபு — Arab

கடல் — sea

கிழக்கு — east (combining form: கீழ்-)

7 வங்காள(க்)-குடா(க்)[1]-கடல் — Bay of Bengal

வங்காளம் — Bengal (Note the dropping of ம். When this happens the following hard consonant is doubled---cf. Appendix 2.)

குடா — bay

8 இரு-பது — twenty

இரண்டு — two (combining form: இரு-)

பத்து — ten (combining form for 20, 30, etc.: -பது) (see Appendix 1.3)

மா-நிலம் — state ("great-land") (-கள் : plural suffix) (Sandhi 5a)

9 இரு-க்கின்ற்-அன — are [non-rational plural] (Note that with the non-rational plural PNG it is necessary to use -(க்)கின்ற்- for the present tense. It may also be used for the other PNG's in very literary style. See Appendix 4

மக்கள்-தொகை — population ("people-sum")

10 அறு-பது — sixty

ஆறு — six (combining form: அறு-)

கோடி — crore (a crore is equal to ten million) (IA koṭi idem)

11 தலை-நகரம் — capital ("head-city")

டில்லி, டெல்லி — Delhi

12 முக்கியம் — importance; important (IA mukhya idem) (Note dropping of ம் when used as an adj.)

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[1]See Appendix 2 for words/word-types that trigger doubling of hard letters.

(12) நகரம் — city (IA nagara idem) (Sandhi 5a)

பம்பாய் — Bombay

சென்னை — Madras

கல்கத்தா — Calcutta

13 கரை — coast, shore, bank (Sandhi 1)

இங்கே — here

14 தொழிற்-சாலை — factory

  தொழில் — work, industry (Sandhi 6a)

  சாலை — hall (IA śālā idem)

அதிகம் — large or excessive quantity; much, many, excessive (IA adhika idem)

"here factory [is] a large quantity" = here there are many factories

> Nouns of the non-rational gender (see Appendix 1.1) may be used in a plural sense even without a plural suffix. In other words, the use of the plural suffix in referring to more than one entity is not obligatory with non-rational nouns.

16 "here the population [is] a large quantity" = here the population is very large (cf. the sentence above)

> The only place that Tamil adjectives may be used is before a noun (or pronoun). They therefore must not be used for "predicative adjective" statements such as 'A is big'. The word used for the predicate in such statements must be a noun and the sentence is of the 'A is B' structure (cf. above). There are many nouns (such as அதிகம் 'large quantity' and முக்கியம் 'importance') whose primary use is "predicative" in this way. Accordingly, in glossing them an English adjective equivalent will be given in addition to a noun equivalent.

17 மூன்று — three (combining form: மு- or மூ-)

18 துறை-முகம் — harbor, port (Sandhi 5a)

  துறை — harbor, port

  முகம் — face (IA mukha mouth)

(18) இந்த மூன்று நகரங்கள் these three cities (cf. இந்த in line 1 above)

> **Tamil adjectives:**
>
> 1) have the same form regardless of whether the following noun is singular or plural, masculine or feminine, etc. Thus, இந்த means either 'this' or 'these'.
>
> 2) can only occur before some noun (or pronoun)---cf. the box above. Thus, இந்த may not be used for 'this/these' in 'this is a picture' or 'what is this?' etc. These latter instances of 'this/these' are pronouns and must be expressed by the pronouns இது 'this, it' or இவை 'these, they [non-rational]'.

* * *

The following three words that have occurred in this reading are similar in form (the first letter) and meaning (proximity to speaker):

இந்த	'this'	இது	'this, it'	இங்கே	'here'

Note that these, together with the following, form a pattern that you will discover in many other sets of words:

அந்த	'that'	அது	'that, it'	அங்கே	'there'
எந்த	'which?'	எது	'which one?, which?'	எங்கே	'where?'

௨. தமிழ் நாடு

தமிழ் நாடு		Tamilnadu, "the land of Tamil"
	நாடு	territorial unit, country

1 இந்தப் படத்தைப் பாருங்கள் — see reading 1, line 1 (hereafter cited as: 1.1, etc.)

3 தெற்கு-ஏ — south, in the south (Note that nouns which are clearly locative in meaning often omit the case ending. Note also that ஏ is often added to locative expressions.) (Sandhi 3a)

4 தென்-கிழக்கு — southeast (தென்-: combining form of தெற்கு)

தமிழ் நாட்டு-க்கு(க்)[1] தென்கிழக்கு-ஏ — southeast of Tamilnadu

> A basic meaning of the dative case is 'in relation to, with respect to' and therefore it is often used in phrases of direction or orientation (including 'above', 'below', etc.):
>
> A-dat. + direction word — '[direction] in relation to A'
>
> With certain direction words this implies that the entity under discussion is outside of A. In contrast, the use of the genitive case with these words (cf. previous sentence) is consistent with being either inside or outside of A. Thus, e.g.:
>
> தமிழ் நாட்டுக்குத் தென்கிழக்கே இலங்கை இருக்கிறது.
>
> Southeast of [i.e. in relation to] Tamilnadu is Ceylon.
>
> தமிழ் நாட்டின் தென்கிழக்கே இலங்கை இருக்கிறது.
>
> Southeast of Tamilnadu is Ceylon.
>
> தமிழ் நாட்டின் வடகிழக்கே சென்னை இருக்கிறது.
>
> In the northeast [part] of Tamilnadu is Madras.

5 இலங்கை (சிலோன்) — Lanka (Ceylon)

6 வேறு (noun or adj.) — another, other, different

பெயர், பேர் — name

உண்டு — is, are (i.e. exists)

NB: 1) உண்டு is only partially synonymous with இரு in that it has only an "existential" meaning and lacks the 'be [located]' and 'be [in a certain state]' meanings. Thus, while one may use உண்டு to say things like 'There are 20 states in India', one cannot use it to say things like 'Tamilnadu is in India'.

---

[1] The dative case triggers doubling--cf. Appendix 2.

(6)

2) உண்டு does not have different tense forms (its meaning is inherently present) and is used without varying in form regardless of the PNG nature of its subject.

vs. இல்லை — is not, are not, was not, were not; no

NB: இல்லை is a verb, the negative counterpart of உண்டு or இரு. Like உண்டு it does not vary in form, regardless of subject. Unlike உண்டு it may be used with reference to either the past or present.

இலங்கைக்கு வேறு பெயர் உண்டு — There is another name for Ceylon/ Ceylon has another name

> A-dat. B உண்டு / A-dat. B இருக்கிறது — 'there is (a) B for A, A has (a) B'
>
> A-dat. B இல்லை — 'there is no B for A, A has no B'
>
> The normal way to express 'A has (a) B' in Tamil is to state that B exists (உண்டு or இரு) to or for (dative) A. இல்லை is used for the corresponding negative statement. Note that இரு differs from உண்டு in being capable of use for the past and future tenses, as well as the present.

ஸ்ரீ லங்கா	Sri Lanka
7 வட-கிழக்கு	northeast
ஆந்திரா	Andhra
8 இதன்	its (genitive of இது)
முழு(ப்)-பெயர்	full-name
ஆந்திர(ப்) பிரதேசம்	Andhra Pradesh
9 வட-மேற்கு	northwest
கருநாடகம்	Karnataka
10 முன், முன்னே	before, in front of; formerly (cf. 2.3 and Sandhi 4)
vs. பின், பின்னே	after, behind; later
மைசூர்	Mysore
11 கேரளா	Kerala

12 தலை-நகரம்	capital ("head-city")
13 ஆங்கிலம்	English (Again note that when nouns ending in -அம் are used as adjectives ம் is dropped and a following hard letter is doubled.)
மதராஸ்	Madras
13-14 கடற்-கரை	seashore, seacoast (Sandhi 1)
கடல்	sea, ocean (Sandhi 6a)
கரை	shore, coast, bank, edge
14 முக்கியம்	importance; important (IA <u>mukhya</u> idem)
15 துறை-முகம்	harbor, port ("port-face")
ஒன்று (noun only)	one
vs. ஒரு (adj. only)	one, a
"in India's important ports this [is] one" =	this is one of India's important ports (Note that the locative case in the sense of 'in [the set of]' can be translated by 'of' or 'among'.)
16 மக்கள்-தொகை	population ("people-sum")
இரு-பது	twenty (cf. 1.8)
லட்சம்	lakh (one lakh is equal to one hundred thousand) (IA <u>laksa</u> idem)
அதாவது	that is, i.e.
17 இரண்டு	two (combining form: இரு-)
மில்லியன்	million (Eng.)
18 பெரிய (adj.)	big, great
ஊர்	city, town, village
19 அவை	those [non-rational plural] (pronoun only---not an adj.)
மதுரை	Madurai
தஞ்சாவூர்	Tanjavur/Tanjore

20	திருச்சிராப்பள்ளி	Tiruchirapalli/Trichinopoly
	சேலம்	Salem
	கோயமுத்தூர்	Coimbatore
21	மிக[1], மிகவும்	very, very much, abundantly
	பழைய (adj.)	old, ancient
22	நகரம்	city (IA nagara idem)

"Madurai [is] Tamilnadu's very old city" = Madurai is Tamilnadu's oldest city

a

> Tamil has no separate "comparative" or "superlative" forms of adjectives (i.e. 'bigger, biggest', etc.). These relative notions are expressed either by implication (as here) or with the help of an explicit relative phrase such as 'big compared to A, big compared to all others' (cf. next reading).

	பாண்டிய-ர்கள்	the Pāṇḍyas (members of the Pāṇḍya dynasty of Tamil kings)

b

> The rational PNG suffixes -(அ)ன், -(அ)ள், -(அ)ர், -(அ)ர்கள் (cf. Appendix 1.1) are added to certain nouns to create nouns referring to humans with the meaning 'he of____, she of____, they of____'. Cf. the similar process in English by which terms like 'Indian', 'librarian', etc. are created from the nouns 'India', 'library', etc.

23	காவிரி, காவேரி	the Kāvēri (Cauvery), the major river in Tamilnadu
24	ஆறு	river (the oblique form of ஆறு is ஆற்று —see Appendix 1.2) (Sandhi 3a)
25	சோழ-ர்கள்	the Cōḻas (members of the Cōḻa dynasty of Tamil kings)
26	நிறைய (adj. or adv.)	plentiful, plentifully, a lot (of)
	மில்	mill (as for textiles, flour, etc.) (Eng.) (STR: 1.14)[2]
27	ஒரு	a, one (adj. form of ஒன்று 'one', a noun)
	தொழில்-நகரம்	industrial city ("work-city")

[1]See Appendix 2 for words/word-types that trigger doubling.

[2]A notation of this form indicates the following: the relevant structural information is to be found in a box at line 14 of reading 1.

3. கிராமம்

கிராமம்	village (IA grāma idem)
1 சின்ன (adj.)	small, little
ஊர்	town, village, city (Note that ஊர் is used regardless of size, whereas நகரம் 'town, city' is always big and கிராமம் 'village', small.)
பெரிய (adj.)	big, large, great
2 நகரங்களை விட[1]	compared to towns, than towns (related to விடு 'leave [e.g. behind], let go')

> A-acc. விட 'compared to A, than A'

3 அதிகம்	large or excessive quantity; much, many, excessive

"in India compared to towns villages [are] a large quantity" = villages are more numerous than towns in India, there are more villages than towns in India (STR: 1.16, 2.22a)

மு(க்)[1]-கால்-வாசி	three quarters (of), most (" three-quarter-portion ")
மூன்று	three (combining form: மு- when followed by a consonant)
கால்	quarter, one-fourth
NB: -வாசி	'portion' is not used as an independent word
4 பேர்	[a number of] people, persons (used only when preceeded by a numeral or other word indicating quantity of two or more, as இரண்டு பேர் 'two people', நிறைய(ப்) பேர் 'a lot of people')
இரு-க்கிற்-ஆர்கள்	(they) are (STR: 1.3)
-ஆர்கள்	[rational plural PNG]--see Appendix 1.1b

"three-fourths of the people are in villages" = most people live in villages

---

[1]See Appendix 2 for words/word-types that trigger doubling of hard letters.

5 கிராமத்தை(ச்) சுற்றி	around the village, surrounding the village (related to: சுற்று 'go round, circumambulate')

> A-acc. சுற்றி 'around A, surrounding A'

வயல்	cultivated field (STR: 1.14)
6 முக்கியம்	importance; important (IA <u>mukhya</u> idem)
தொழில்	work, labor, occupation; industry
விவசாயம்	agriculture, farming (IA <u>vyavasāya</u> 'determination, exertion')
7 கிராம-வாசி	villager (" village-inhabitant ") (IA <u>vāsin</u> 'inhabitant') Note that - வாசி is not an independent word. Locative case here: cf. 2.15
விவசாயி	farmer, agriculturalist (IA <u>vyavasāyin</u> 'one who is energetic/industrious')
8 தமிழ்நாட்டு விவசாயம்	the agriculture of Tamilnadu, Tamilnadu agriculture

> Nouns which have a genitive relation to a following noun may omit the genitive suffix, but must have the oblique form (see Appendix 1.2). The oblique form is also used when the noun functions as an adjective or as the first member of a compound. For –அம் nouns, the oblique form (–அத்து) is the suffix-less genitive while the dropping of –ம் indicates an adjectival function. Since for many nouns the oblique is the same as the normal form, these nouns show no change in all these functions.

பயிர்	crop
9 நெல்	paddy (i.e. unhusked rice)
10 தண்-நீர்	water (" cool-water ") (Sandhi 5b)
தேவை	necessity; necessary (STR: 1.16)
11 ஆறு-ஓ குளம்-ஓ கிணறு-ஓ	a river, a tank, a well (or other such)

> A-ஓ B-ஓ ... 'A, B, ... (or other such)'

[1] The accusative case triggers doubling of hard letters--cf. Appendix 2.

(11) ஆறு river (Sandhi 3a)

குளம் tank, pond pool

கிணறு well (Sandhi 3a)

"for water [there] is a river, a tank, a well (or other such)" = water is provided either by a river, or a tank, or a well, etc.

12 உழவு ploughing; cultivation

யந்திரம், இயந்திரம், எந்திரம் machine, machinery (IA yantra 'apparatus, machine')

இல்லை is not, are not, was not, were not; no (cf. 2.6)

"for ploughing [there]is not machinery" = there are no machines for ploughing

13 மாடு cow, cattle (i.e. cow, ox, water-buffalo, etc.)

14 வீடு house, home

கொஞ்சம் small quantity; (a) few, (a) little (STR: 1.16)

15 குடிசை hut

16 [சின்ன(க்)[1] கிராமத்தில்]-உம் even in small villages

> A- உம் 'including A, also A, even A'
>
> The basic meaning of the suffix -உம் is 'inclusive': it indicates that the element or elements to which it is attached is/are included in the truth or relevance of the statement being made. Thus, depending on contextual factors such as people's expectations, etc., it may have the force of 'also', 'even', or simply 'and' (cf. next reading). Note that it is suffixed following any case ending. It is never suffixed to adjectives, genitives or complete sentences.

17 மின்-சாரம் electricity (IA sāra 'essence, core')

மின் emit light (as a star), glitter, flash

மின்னல் lightning

---

1 See Appendix 2 for words/word-types that trigger doubling. Instances of this will no longer be pointed out after this reading.

(17) வசதி — convenience, facility; comfort (IA <u>vasati</u> 'dwelling-place')

உண்டு — is, are (i.e., exists) (cf. 2.6)

சில (noun or adj.) — some, a few

vs. பல (n. or adj.) — many

18 விளக்கு — lamp, light (i.e. source of light, as in "turn on the light ")

vs. வெளிச்சம் — light (i.e., opposite of darkness)

4. கோயில்

	கோயில், கோவில்	temple (கோ-இல் " king-house ")
1	பல (n. or adj.)	many
	உண்டு	is, are (i.e. exists) (cf. 2.6)
2	பெரிய (adj.)	big, large, great
	vs. சின்ன, சிறிய (adj.)	small, little
	[பெரிய கோயில்]-உம் [சின்ன(க்) கோயில்]-உம்	big temples and small temples

> A-உம் B-உம்... C-உம் 'A, B, ... and C'
>
> Note that whereas in English 'and' is usually used only before the last element in a conjoined series, -உம் 'inclusive' must be added to each one in order to indicate that each is included.

3	ஒரு	a, one (adj. form of ஒன்று 'one', a noun)
	படம்	picture
4	சில (n. or adj.)	some, a few
	ஊர்	village, town, city
6	சாமி, சுவாமி, ஸ்வாமி	deity, god (IA <u>svāmin</u> 'master, teacher')
7	அதாவது	that is, i.e.
	கோயிலுக்குள்ளே = கோயிலுக்கு உள்ளே	(Sandhi 3a)
	உள், உள்ளே	in, inside (STR: 2.4)
	சாமி சிலை	statue of the deity, idol, icon
	சிலை	statue (IA <u>śilā</u> 'stone')
9	அவர்களில்	of them, among them (locative here: cf.2.15)
	சிவன்	Śiva (IA)
	விஷ்ணு	Viṣṇu (IA) (note that proper nouns are exceptions to Sandhi 3a--they follow 3b)
10	மிக, மிகவும்	very, very much, abundantly (STR: 2.22a)

(10) ஒவ்வொரு சாமிக்கு-உம் பல கோயில்கள் உண்டு
for each god there are many temples,
each god has many temples (STR: 2.6)

ஒவ்வொரு A-உம் 'each A, every A'

Etymologically ஒவ்வொரு is:

ஒ+ஒரு 'one-one' (வ்வ் is inserted due to Sandhi 2 plus Sandhi 4)

The first letter of the numeral is reduplicated to indicate the applicability of the statement to individual members of a set of A's. ஒவ்வொரு A without -உம் means 'various A's [considered individually]' and does not necessarily imply that every A is involved. E. g.

ஒவ்வொரு சாமிக்கு ஒவ்வொரு கோயில் உண்டு

There are various temples for various gods.

The addition of -உம் 'inclusive' indicates that no member of the set is left out: i. e. that the statement is applicable to each individual member. The noun form is : ஒவ்வொன்றும் 'each [thing], each one'. Note again that -உம் comes after any case ending.

11 -உடைய — belonging to (this is a genitive suffix whose meaning is more narrowly "possessive" than -இன் or -அது)

சிவனுடைய கோயிலுக்கு(ப்) பெயர் — the name for temples belonging to Śiva

14 பெரும்-ஆள் — Perumāḷ (" great-person ")

வேறு (noun or adj.) — another, other, different

17 நாலு, நான்கு — four (combining form: நால்-)

வாசல், வாயில் — entrance, gateway (வாய்-இல் " mouth-house ")

18 கோபுரம் — temple gateway tower (IA gopura idem)

19 மேல், மேலே — above, over, on (STR: 2.4)

20 உயரம் — height; high, tall

21 இல்லை — is not, are not, was not, were not; no (STR: 2.6)

22 முன், முன்னே — in front of, before (STR: 2.4)

vs. பின், பின்னே — behind, after

கடை — store, shop

23 பூசை, பூஜை	worship by acts of reverence and the offering of substances to a deity (IA <u>pūjā</u> idem)
சாமான்	commodity, certain articles of sale or possession (e.g. groceries, luggage) (Urdu <u>sāmān</u> idem)
24 பக்கம்	proximity; side; nearby (IA <u>pakṣa</u> 'wing; side')
கோயிலின் பக்கம்	temple precincts (STR: 2.4)
vs. கோயிலுக்குப் பக்கம்	to the side of the temple; near the temple
25 குளம்	tank, pond, pool
சில சமயம்	sometimes
சமயம்	time (IA <u>samaya</u> idem)
26 கோயிலுக்குள்ளே(ய்)-ஏ	right inside the temple, inside the temple itself (Sandhi 1)

> A- ஏ 'indeed A, in fact A, A itself', etc.
>
> - ஏ is one of two major emphatic suffixes. It tends to be used when the speaker feels that the information to be emphasized is somewhat unexpected by the hearer or is something that requires reminding.

27 கிறிஸ்து(வ்)-அர்கள்	Christians (STR: 2.22b) (note again that proper nouns follow Sandhi 3b rather than Sandhi 3a)
கிறிஸ்து (ஏசு)	Christ (Jesus)
'சர்ச்சு'	church (foreign words not assimilated into Tamil are usually written with single quotes) (STR:3.1
29 ஞாயிற்று(க்)-கிழமை	Sunday
ஞாயிறு	sun (the oblique form is ஞாயிற்று) (STR: 3.8)
கிழமை	day of the week
இந்து	Hindu (Persian <u>hindu</u> idem) (Note that the plural of this word is -க்கள் rather than -கள். This is true of all nouns that add வ் before following vowels--- i.e., words that follow Sandhi 2 or 3b.)

30 செவ்வாய்(க்)- கிழமை Tuesday (Sandhi 1)

செவ்வாய் Mars (" red-mouth ")

வெள்ளி(க்)- கிழமை Friday (Sandhi 1)

வெள்ளி Venus; silver (" white-one ")

5. நடராஜர்

	நடராஜர்	Naṭarāja, one of the manifestations of Śiva. (IA naṭarāja 'lord of dance') (Note the use of the rational plural ending -ர் to show respect---- cf. STR: 1.1c)
2	சாமி	deity, god
3	சிதம்பரம்	Chidambaram (see map of Tamilnadu on p. 4)
5	நாட்டியம்	dance (IA nāṭya idem)
	ராஜா	king (IA rājan idem)

"Naṭarāja [is] king in dance " = in dance Naṭarāja is king, Naṭarāja is king of the dance

6	ஆட்டம்	dance; play (from ஆடு 'dance; play'[verb])
	இவர் ஆட்டம்	his dance (STR: 3.8)
	தொடக்கம்	beginning (from தொடங்கு 'begin')
	முடிவு	end, finish (from முடி 'end, finish' [verb]) (Sandhi 3a)

"to his dance a beginning-inclusive is not; an end-inclusive is not" = to his dance there is neither beginning nor end, his dance has neither beginning nor end (STR: 2.6, 3.16)

8	நாலு, நான்கு	four (combining form: நால்-)
	கை	hand, arm
9	இரண்டு	two (combining form: இரு-)
	வலது	right
	இடது	left
10	உடுக்கை	a small drum
11	தீ	fire
12	இன்(ன்)-ஒரு (adj.)	another, an additional (Sandhi 4)
	இன்னொன்று [இன்(ன்)-ஒன்று] (noun)	another one, an additional one
	இன்னும்	yet, still, more
	இனி	henceforth, hereafter
	பாம்பு	snake

13 தலை — head

மூன்று — three (combining form: மூ- or மு-)

15 கால் — leg, foot

16 உயரே (adv.) — elevated, above

உயரம் — height; high, tall

17 அடி — base; beneath (STR: 2.4)

முயலகன் — name of a demon

18 அரக்கன் — demon (IA *ŕaksas* idem)

19 மூர்த்தம் — form, embodiment (IA *mūrta* idem)

ஒன்று (noun only) — one

vs. ஒரு (adj. only) — one, a

6. மீனாட்சி

	மீனாட்சி, மீனாக்ஷி	Mīnākṣi (" the fish-eyed-one ")
	மீன்	fish
	மீனா	Sanskritized form of மீன்
	அக்ஷி	eye (IA akṣi idem)
	ட்சி	Tamilized spelling of Sanskrit kṣi
2	அம்மன்	goddess
3	மீனை(ப்) போல	like fish, resembling fish

A-acc. போல A-acc. போல்	'like A, resembling A'

	கண்	eye
	அதனால்	therefore
5	வேறு (noun or adj.)	another, other, different
	பார்வதி	Pārvatī (IA), consort of Śiva
6	சொக்க-நாதர்	Cokkanātha, one of the names of Śiva
	சொக்கு	enchantment, fascination, captivation
	நாதர்	master, lord (IA nātha idem) (note the use of ர் for respect---cf. 5.0)
	கணவன்	husband
7	சோம-சுந்தரம்	Somasundara, one of the names of Śiva (IA sa-uma-sundara 'beautiful one accompanied by Uma [another name for Parvati]')
8	சுந்தரேஸ்வரர்	Sundareśvara, one of the names of Śiva (IA sundara-īśvara 'the beautiful lord')
	பரம-சிவன்	Paramaśiva (IA), one of the names of Śiva ("the supreme Śiva")
9	மதுரை	Madurai (see map of Tamilnadu on p. 4)

(9) மீனாட்சி-அம்மன் — Goddess Mīnākṣi (Sandhi 1)
(அம்மன் 'goddess' is frequently suffixed to the names of female deities in temples of Tamilnadu)

10 நடு — middle, center (Sandhi 3b) (STR:2.4--genitive could also be used here)

11 மிக, மிகவும் — very, very much, abundantly

12 பழைய (adj.) — old, ancient

13 பக்கம் — proximity; side; nearby (cf. 4.24)

சித்திரை — Cittirai, the first month of the Tamil year (April-May) (IA caitra idem)

மாதம், மாசம் — month (IA māsa idem)

கல்யாணம், கலியாணம் — wedding (IA kalyāṇa 'auspiciou

15-16 "to Mīnākṣi and to Sundareśvara in Cittirai month a wedding" = a wedding between Mīnākṣi and Sundareśvara takes place in the month of Cittirai

17 அடுத்த (adj.) — next, adjacent

நாள் — day (i.e., one-seventh of a week)

[கல்யாணத்துக்கு அடுத்த] நாள் — the day after the wedding

> [A-dat. அடுத்த] B 'the B next to A, the B adjacent to A, the next B following A'
>
> The adjective அடுத்த, being a word expressing direction or orientation, occurs with dative expressions (STR: 2.4). Note that the entire unit functions together as an adjective qualifying the following noun, in accordance with the basic principle that an adjectival expression must precede the noun it refers to. This is symbolized by an arrow connecting the total adjectival unit (in square brackets) and the noun it qualifies.

திரு-விழா — festival (" holy-festivity ")

7. முருகன்

	முருகன்	Murugan, second son of Śiva, widely worshipped in Tamilnadu
1	சாமி	deity, god
3	கடவுள்	god, deity
	அழகு	beauty; beautiful, handsome
	[முருகன் என்றால்] அழகு	the name "Murugan" implies beauty (lit., 'if "Murugan", [then] beauty')

> [A என்றால்] B 'if "A", then B; "A" implies B; "A" means B'
>
> என்றால் is the "conditional" form of the "quotative" verb என் (STR: 11.22)

4	இளமை	youth, youthfulness; youthful
5	கந்தன்	Kandan (IA skanda 'attacker')
	சுப்பிரமணியம்	Subramaṇiam (IA subrahmaṇya 'friendly to Brahmins')
	ஆறு - முகம்	Āṟumugam (" the six-faced-one ")
6	வாகனம்	vehicle, mount (IA vāhana idem)
	மயில்	peacock
	விசேஷம்	distinctiveness, special quality; special (IA viśeṣa 'excellence, importance, special attribute')
7	இடம்	place, location
	மலை	mountain, hill
	[முருகனுக்கு விசேஷம்]-ஆன இடம் மலை	the place special to Murugan is the mountains

> **A-ஆன B** **'B which is A'**
>
> When -ஆன is suffixed to nouns (or phrases ending in a noun), the noun or noun phrase takes on the adjectival function of qualifying the following noun. Note that this may correspond to an English "relative clause" ('which is A'), or, if A is a single noun, to

an adjective: e.g.

[எனக்கு விசேஷம்]-ஆன ஒரு இடம் 'a place (which is) special to me'

ஒரு [விசேஷம்]-ஆன இடம் 'a special place' (i.e., a place which is special)

Formally, ஆன is the past adjectival participle (STR: 21.7) of the verb ஆகு 'become' and means literally 'which has become'.

8	பல (noun or adj.)	many [vs. சில (noun or adj.) some, a few]
9	ஒன்று (noun only)	one [vs. ஒரு (adj. only) a, one]
	பழநி, பழனி	Pal̲ani, name of a group of hills and an adjacent town in Madurai district
10	ஆயுதம்	weapon (IA <u>āyudha</u> idem)
	வேல்	spear
	அதனால்	therefore
11	வேலன்	Vēlan, a name for Murugan (" he of the spear ") (STR: 2.22b)
	வேல் - ஆயுதம்	Vēlāyudha, another of Murugan's names (" he whose weapon is the spear ")
12	வேலுக்கு - ஏ	to the spear itself (STR: 4.26)
13	மனைவி	wife ("she of the house")
	ஒரு - த்த் - இ	one [female person]
	vs. ஒரு - த்த் - அன்	one [male]
14	பெண்	girl, woman; female
	இன்(ன்) - ஒருத்தி	another one [female] (cf. 5.12)
	ஆரிய (adj.)	Aryan
15	பெண்(ண்) - இன்	woman's (Sandhi 4)
	வள்ளி	Vaḷḷi, a female name
16	வலது	right
	பக்கம்	side, proximity; nearby

17	தெய்வ-யானை, தேவ-யானை	Devayānai ("divine-elephant")
	தெய்வம்	deity, divinity (IA <u>daiva</u> 'divine')
	யானை, ஆனை	elephant
		(In Sanskritic texts, the name of this wife of Murugan is Devasenā 'divine army'.)
18	இடது	left
21	பிள்ளை	child (male or female)

8. இந்தியாவின் மக்களும் மொழிகளும்

மக்கள் — people; children

மொழி — language

1 இந்து(ச்)சாமிகளை(ப்) பற்றி — about Hindu gods (related to பற்று 'grasp, hold on to')

A-acc. பற்றி	'about A, concerning A'

இ(ப்)-போது — this time, now

vs. அ(ப்)-போது — that time, then

எ(ப்)-போது — which time?, when?

2 உங்கள்- — oblique form of நீங்கள் 'you [plural and/or respectful]' --- see Appendix 1.1a for pronoun forms

கொஞ்சம் — small quantity; (a) few, (a) little

உங்களுக்கு(க்) கொஞ்சம் தெரியும் — you know a little

A-dat.	B	தெரியும்	'A knows B'
A-dat.	B	தெரியாது	'A doesn't know B'

The experiencer of "events" of cognition, perception, or feeling is in many instances conceived of as the "recipient" of the experience, one <u>to</u> whom the experience happens, and is therefore in the dative case. The verbs in these instances are "impersonal" (i.e., they do not vary in form according to the PNG identity of some noun). The verbs in this construction involve a specialized usage of the verb தெரி 'be apparent, be visible'. (Note: if B is a rational pronoun [i.e., 'me', 'him', 'her', etc.], it must be in the accusative case.)

2-3 இது வரை — up to now ("up to this")

4 வடக்கு — north (combining form: வட-)

(4) இமய மலையிலிருந்து — from the Himalayas
(-இலிருந்து: ablative case)

5 கோதாவரி ஆறு வரை — up to the Godāvari River

வரை — limit, boundary

A-abl.	B வரை	'from A (up) to B'

A முதல் 'A first' may be used instead of A-abl. in this construction. வரை may be used with the following suffixes: வரையில், வரையிலும், வரைக்கும்

6 அவர்கள் — their (STR: 3.8)

7 இந்தி — Hindi

வங்காளி — Bengāli

8 பஞ்சாபி — Panjābi

மராட்டி — Marāṭhi

ஒரியா — Oriyā

9 ஐரோப்பிய (adj.) — European

ஐரோப்பா — Europe

ஒரே (adj.) — a single, the same ("one [emphasized]")

குடும்பம் — family (IA kuṭumba idem)

11 தெற்கு — south (combining form: தென்-)

12 கன்னியாகுமரி, கன்யாகுமரி — Kanyā Kumāri (IA), Cape Comorin, the southern tip of India ("youthful maiden")

13 திராவிட (adj.) — Dravidian

14 மக்கள்-தொகை — population ("people-sum") (STR: 3.2)

15 அதிகம் — large or excessive quantity; much, many, excessive (STR: 1.16, 2.22a)

17 தெலுங்கு — Telugu

கன்னடம் — Kannaḍa

துளு — Tuḷu

தோடா — Tōḍā

18 மலையாளம் — Malayāḷam

19 [ஆரிய மொழிகளை]-உம் [திராவிட மொழிகளை]-உம் தவிர — apart from the Aryan and Dravidian languages

A-acc. தவிர	'apart from A, besides A; except A'

(Note in the above phrase that since -உம் cannot be suffixed to adjectives [nor genitives], the noun மொழிகள் must be used after each adjective.)

கிழக்கு — east (combining form: கீழ்-)

20 முண்டா — Muṇḍā

முண்டாரி — Muṇḍāri

சந்தாலி — Santāli

23 மிக, மிகவும் — very, very much; abundantly

குறைவு — a lesser amount; insufficiency, lack (from குறை 'diminish')

௯. காவிரி

காவிரி, காவேரி	the Kāviri (or Cauvery), the principal river in Tamilnadu
1 காவிரி-ஆறு	the Kāviri River (Sandhi 1)
குடகு-நாடு	the Kuḍagu (Coorg) country
பிற (S)	be born (for "S" see box below)
பிற-க்கிற்-அது	(it) is born (பிற-tns-PNG) (STR: 1.3)
2 கருநாடகம்	Karnāṭaka (formerly Mysore State)
பாய் (W)	flow, spring, rush forth (for "W" see box below)
பாய்-கிற்-அது	(it) flows (பாய்-tns-PNG)

Tamil verbs can be divided into two groups on the basis of the formation of the tenses (and certain verbal forms such as the infinitive). The general principle is:

"Strong" (S) verbs have suffixes which begin with <u>double hard letters</u>.

"Weak" (W) verbs do not. (In most cases they have the corresponding single letter.)

Thus, the present tense of strong verbs is -க்கிற்- while of weak verbs it is -கிற்- : e.g.

பிற (S):	பிறக்கிறது	(it) is born
இரு (S):	இருக்கிறேன்	(I) am
பாய் (W):	பாய்கிறது	(it) flows
ஓடு (W):	ஓடுகிறேன்	(I) am running

3 வங்காள(க்) கடல்	the Bay of Bengal
கல (S)	mingle, mix with (Note that verbs which end in -அ are always strong.)
4 மூன்று	three (combining form: மு- or மூ-)
5 மா-வட்டம்	district ("great-circle") (Note that 'district' in India denotes an administrative unit roughly comparable to a county.)
சேலம், etc.	see map of Tamilnadu on p. 4)

6	வழி	way, route
	வழி-ஆக	by way of, via (for -ஆக see STR: 10.7a)
	ஓடு (W)	run
7	பழம்-காலம்	ancient, old time (Sandhi 5a)
	காலம்	time, season (IA kāla idem)
8	சோழ-நாடு	the Cōḻa country
11	நெல்-களஞ்சியம்	most productive agricultural regions, "rice-bowl" (" paddy-granary ") (Sandhi 6a)
	நெல்-வளம்	high paddy yield
	வளம்	abundance, fertility
12	காரணம்	reason, cause (IA kāraṇa idem)
13	நடு	middle, center (Sandhi 3b)
14	தீவு	island (IA dvīpa idem)
15	திரு-அரங்கம் (Sandhi 3b)	holy-island (in a river); a particular island in the river Kāviri near Tiruchi, where two famous temples are situated (one of these temples, Śrī Rangam, is an important Vaishnavite sacred center)
	திரு	holy, auspicious; Tamilized spelling of Skt. śrī (idem)
	என்றால்	(STR: 7.3)
18	ஸ்ரீ-ரங்க-நாதர்	Śrī-Ranga-nātha (IA), Viṣṇu worshipped at Śrī Rangam
19	ஜம்புக-ஈஸ்வரர்	Jambukeśvara (IA), Śiva worshipped in the second of the two temples mentioned above
22	மாதம், மாசம்	month (IA māsa idem)

(22) எல்லா [மாதங்களில்]-உம் திருவிழா உண்டு

there are festivals in all months
[of the year]

எல்லா A-உம் 'all A's'

Note that both this construction and ஒவ்வொரு A-உம் (STR: 4.10) can sometimes be translated by 'every A': e.g. 'there are festivals every month'. Keep in mind, however, that:

எல்லா A-உம் refers to the totality, whereas

ஒவ்வொரு A-உம் refers to the members of the set of A's individually considered.

Note again that -உம் comes after any case ending.

23 திரு-விழா — festival ("holy-festivity")

10. ஒரு குடும்பம்

குடும்பம்	family (IA <u>kutumba</u> idem)
2 அப்பா	father (also used as term of address to any male) (Sandhi 2)
அம்மா	mother (also used as term of address to any female) (Sandhi 2)
பிள்ளை	child
4 நால் - காலி	chair (" four-legged-one ") (Sandhi 6a)
நான்கு, நாலு	four (combining form: நால் -)
கால்	leg
5 கை	hand, arm
6 பத்திரிகை	newspaper, magazine, periodical (IA <u>patrikā</u> idem)
அதை = அது - ஐ	(note that the non-rational singular pronouns are exceptions to Sandhi 3b--they follow Sandhi 3a)
7 கவனம்	attentiveness; attentive
படி (S)	read, study (IA <u>path</u> idem)

(7) அவர் அதை(க்) கவனம் - ஆய்(ப்) படிக்கிறார்
he is reading it attentively

a

A- ஆய் }
A- ஆக } 'such that [it] be A'

When - ஆய் or - ஆக is suffixed to a noun (or a phrase ending in a noun), the noun or noun phrase takes on an adverbial function. If A is a single noun, it often corresponds to simple adverbs in English: e.g.

கவனமாய்(ப்) படி — "read such that it be attentive"= 'read attentively'

அழகாய்(ப்) பாடு — "sing such that it be beautiful"= 'sing beautifully'

This construction may also correspond to a variety of other adverbial phrases in English: e.g.

பெண்ணாய்(ப்) பிற — "be born such that it be woman"= 'be born as a woman'

Also note: __வழியாக 'via __' (lit., "such that __ be the route"). Formally, -ஆய் is the adverbial participle (STR: 14.4) and -ஆக is the infinitive (STR: 10.10) of the verb ஆகு (W) 'become'. (Cf. the form of this verb that gives nouns an adjective function: STR: 7.7)

b

The present tense in Tamil is used to report events occurring or situations obtaining in the present (contemporaneous with the utterance). It thus often corresponds to 'is ________ing' in English (as here), as well as to the simple present tense (e.g. 'Madras is in India', or 'a river flows by here', as in 9.2)

8 அழகு — beauty; beautiful, handsome

அழகு - ஆன — beautiful (STR: 7.7, Sandhi 3a)

9 பெண் — woman, girl; female

(9) சமையல் cooking [from சமை (S) 'cook']

அறை room

சமையல் அறையில் இருக்கிறாள்
she is in the kitchen

> The subject of a sentence or clause may be entirely omitted (not even a pronoun is required) if its identity is clear from the context and/or the PNG suffixes on the verb. The object and/or other elements (sometimes even the verb itself) are also omissible at the discretion of the speaker.

10 சமை (S) cook

படி-க்க to read, to study

> strong verb + க்க } 'to do X'
> weak verb + அ }
>
> This form is called the "infinitive" of the verb. Note the double hard letter in the infinitive of the strong verb as opposed to the weak verb (see STR: 9.2).

11 நேரம் time (on the scale of minutes or hours)

vs. காலம் time (usually on the scale of weeks, months, or years, seasons)

பத்திரிகை படிக்க அவளுக்கு நேரம் இல்லை
she has no time to read the newspaper

> Not all objects require the accusative suffix. If the speaker does not have a specific object in mind, it is generally omitted. (Thus, no specific newspaper is being referred to in the above sentence.) Conversely, the speaker generally uses the accusative suffix when he wishes to indicate that he is referring specifically to a certain object. (Thus, if the speaker of the above sentence had wished to refer specifically to the newspaper being read by the father, the accusative would have been used. Similarly, it is natural that the accusative is almost always used when the noun is preceded by இந்த/அந்த/எந்த 'this/that/which?')
>
> Rational nouns, however, generally have the accusative suffix regardless of this distinction.

12 லலிதா — Lalitā (IA), a female name

மூத்த (adj.) — older, elder (from முது, மூது 'be old, become old')

மூத்த பிள்ளை — eldest child

கண்ணன் — Kaṇṇan, a male name (Tamilized form of IA kṛṣṇa)

13 அக்கா — elder sister (also used as term of address to females older than speaker)

"she [is] elder sister [with respect] to Kaṇṇan" = she is Kaṇṇan's elder sister (note the use of dative to indicate relationship--in this case, one of kinship)

நல்ல (adj.) — good

வீடு — house, home (STR: 3.8)

14 வேலை — work, job, chore (STR: 10.11)

செய் (W) — do, make

செய்ய — to do, to make (STR: 10.10, Sandhi 4)

விருப்பம் — a liking [for something]

"to her [is] a liking to do house work" = she likes to do housework

இ(ப்)-போது — this time, now

vs. அ(ப்)-போது — that time, then

எ(ப்)-போது — which time?, when?

15 கூட்டு (W) — sweep; collect together, add

தினம்-உம் — daily (" day-inclusive ") (IA dina 'day')

16 உதவி — help, aid, assistance

17 இளைய (adj.) young, younger

18 அவன் [லலிதாவுக்கு இளைய](வ்)-அன் (Sandhi 2)
he is younger than Lalita ("he is a young one [with respect] to Lalita")

adjective + PNG suffix	'that which is ADJ, one that is ADJ, a/the ADJ one'

Recall that an adjective can never be used alone without being followed by a noun or pronoun (including the PNG pronominal suffixes). Accordingly, when one wishes to make statements like 'he is young', 'it is big', etc., it is necessary either to (a) use a noun (cf. STR: 1.16), or (b) add a PNG suffix to an adjective:

(a)	இது முக்கியம்	'this is important'
(b)	அவன் இளையவன்	'he is young'
	அது பெரியது	'that is big'

19 தம்பி — younger brother (also used as term of address to males younger than speaker) (cf. line 13)

போல — like, resembling (STR: 6.3)

அவன்-உம் — (STR: 3.16)

நல்லவன் — good boy, good man, good guy (STR: box above)

20 பாடம் — lesson (IA pāṭha 'study, recitation')

21 பள்ளி(க்)-கூடம் — school, schoolhouse ("monastery-hall")

போ, போகு (W) — go

11. கண்ணன்

1 அம்மா — mother; lady

புஸ்தகம், புத்தகம் — book (IA pustaka idem) (STR: 10.11)

3 என்ன — what?, what kind of?

4 எங்கள் — our [excluding addressee] (oblique form of நாங்கள் --see Appendix 1.1a for pronoun forms) (STR: 3.8)

5 நல்ல (adj.) — good; nice

[அது நல்ல புஸ்தகம்] – ஆ? — Is it a good book?

> Sentence- ஆ ? "Yes-no" question [requests confirmation or denial of the content of the sentence].
>
> This suffix is not used with "interrogative-word" questions (e.g. line 3 above), which request information. Note that -ஆ can be added to any element of the sentence except adjectives and genitives:
>
> e.g. இந்தப் புஸ்தகமா நல்ல புஸ்தகம்?
> 'Is this book a good book?'

6 ஆமாம், ஆம் — yes

இதில் = இது + இல் — (cf. 10.6)

கதை — story (IA kathā idem)

8 பாட்டு — song [from பாடு (W) 'sing']

இருக்கிறதா? = இருக்கிறது – ஆ? — (Sandhi 3a)

11 பாடு (W) — sing (STR: 1.1c)

12 என் – (அ)க்கு — dative of நான் 'I' (note that the vowel preceding -க்கு is அ rather than the vowel உ and that Sandhi 4 is ignored)

பாட — to sing (STR: 10.10, Sandhi 3a)

எனக்கு(ப்) [பாட](த்) தெரியாது — I don't know how to sing

> A-dat. [... infinitive] தெரியும் 'A knows how to do X'
>
> A-dat. [... infinitive] தெரியாது 'A doesn't know how to do X'
>
> This construction is an elaboration of STR: 8.2. The infinitive phrase in this construction is equivalent to B in the basic construction.

14 இ(ப்)-போது — this time, now

vs. அ(ப்)-போது — that time, then

எ(ப்)-போது — which time?, when?

நேரம் — time (on the scale of minutes or hours)

vs. காலம் — time (usually on the scale of weeks, months, or years, seasons)

15 வேலை — work, job, chore

வீட்டு(ப்) பாடம் — homework (" home-lesson ") (STR: 10.11)

வீடு — house, home (STR: 3.8)

பாடம் — lesson (IA pātha 'study, recitation')

16 எழுது (W) — write

17 பேனா — pen (Eng.)

18 எனக்கு ஒரு பேனா வேண்டும் — I need a pen

A-dat. B	வேண்டும்	'A needs B, A wants B'
A-dat. B	வேண்டாம்	'A doesn't need B, A doesn't want B'

This is another case of the use of the dative in conjunction with an "impersonal" verb (cf. STR: 8.2). The use of the dative in this construction may be considered to be motivated by either or both of the following considerations: (a) the dative is the case of the "experiencer" of a feeling (thus, this construction has the sense 'A wants'), and (b) the dative case more generally expresses 'to, for, in relation to' (thus, this construction has the sense 'A needs'---i.e., 'B is necessary for A'). In this construction B is never in the accusative case.

19 அப்பா — father (Sandhi 2)

இடம் — place, location

சொல், சொல்லு (W) — say, tell

(19) அப்பா(வ்)-இடம் சொல் tell father ("say [it] [at] father's location"---i.e., 'say it in father's presence','go up to father and say it')

vs. அப்பாவுக்கு(ச்) சொல் tell father ("say[it] to/for father"--i.e.,'direct the statement to father', 'say it for father's information')

20 பென்சில் pencil (Eng.) (-ஆல் : instrumental case)

பென்சிலால் எழுது write with a pencil

21 வாத்தியார், உபாத்தியாயர் teacher (IA upādhyāya idem)

பேனா(வ்)-ஆல் தான் எழுதுங்கள்
(please) write only with a pen, (please) write with a pen

> A தான் 'indeed A, just A, only A, A [said with emphasis]'
>
> தான் is the other major emphatic element (cf. STR: 4.26). It tends to be used when the speaker feels that the information to be emphasized is true to the exclusion of other possibilities.

22 என் (W) the "quotative" verb, whose function is to indicate that the immediately foregoing sentence, phrase, or word is being quoted

வாத்தியார் [பேனாவால் தான் எழுதுங்கள்] என்-கிற்-ஆர்
the teacher says "write with a pen", the teacher says to write with a pen

> A [....] என் -tns-PNG 'A says { that.... / "...." }'
>
> The verb என் is used both for direct quotation (e.g., 'John says "I'm the greatest" ') and indirect quotation (e.g., 'John says that he's the greatest'). On the other hand, it must only be used for quotation: its use does not extend to senses of English 'say' as in 'he says many things'. Note that because என் must immediately follow a quote as the very next word, its presence signals the end of a quote, somewhat as closing quotation marks do. In contrast, there is nothing to signal the beginning of a quote. As a consequence, alternative interpretations may arise. For example, instead of வாத்தியார் above being the subject of என் , it could also be interpreted as a suffix-less genitive

in relation to பேனா so that the sentence would mean '[he] says to write only with the teacher's pen'. The correct interpretation is dependent on deciding at which point the speaker is beginning to quote, which often cannot be determined until the total organization of the sentence is ascertained by considering all factors (including context).

English has the reverse tendency: signalling the beginning and not the end. For example, the following sentence has alternative interpretations depending on where we decide the quote is supposed to <u>end</u>:

'John says that he believes in God on Sundays'.

This sentence could correspond either to (a) or (b):

(a) John says "I believe in God" on Sundays

(b) John says "I believe in God on Sundays"

Signalling the end but not the beginning of multi-word structural units is a general feature of Tamil and may cause difficulty for the learner used to the opposite system.

23 என் (ன்) – இடம் (Sandhi 4)

என்னிடம் பேனா இல்லை I don't have a pen [with me/on my person]
(" there is no pen [at] my location ")

vs. எனக்கு(ப்) பேனா இல்லை (line 17 above)
I don't have a pen, I don't own a pen
(" there is no pen to/for me ")

அக்கா elder sister

24 பேனா(வ்) – ஐ (the accusative is used because a specific pen is being referred to: STR: 10.11)

வாங்கு (W) receive or take (when something is being proffered), get (something that will be proffered); buy

vs. எடு (S) take (except as above and below)

vs. கொண்டு போ (W) take (opposite of 'bring')

26 எங்கே where?

vs. இங்கே here

அங்கே there

27 அதோ — there, over there (used when directing someone's attention to something)

vs. இதோ — here, right here (used as above)

வரு (W) — come (the imperative forms of this verb are irregular:)

நீ வா 'come!'

நீங்கள் வாருங்கள் '(please) come'

12. குமுதம்

குமுதம் — Kumudam, a popular weekly magazine

1 வாரம் — week (IA vāra idem)

பத்திரிகை — newspaper, magazine, periodical (IA patrikā idem)

2 எல்லாருக்கும் = எல்லா-ர்-(உ)க்கு-உம் (dative of எல்லாரும் 'all [persons], everyone')

This is an instance of எல்லா A -உம் (STR: 9.22) in which A is the pronominal suffix -ர் (rational plural). Note again the position of -உம் following the case suffix.

எல்லாருக்கும் குமுதம் பிடிக்கும் — everyone likes Kumudam

A-dat. B	பிடிக்கும்	'A likes B, B is pleasing to A'
A-dat. B	பிடிக்காது	'A doesn't like B, B is not pleasing to A'

This construction is an instance of the use of the dative case for the experiencer of a feeling in conjunction with an "impersonal" verb (cf. STR: 8.2). The verbs in this construction involve a specialized usage of the verb பிடி 'catch hold, hold'.
(Note: if B is a rational pronoun of the first or second person [i.e., 'me', 'us', or 'you'], the use of the accusative case is preferred.)

என் — my (oblique form of நான் 'I')

3 தங்கை — younger sister

கை — hand, arm

5 வள்ளி — Vaḷḷi, a female name

6 ஏன் — why? (also used as a response to being addressed, [as is "what?" in English] or even to initiate conversation [as is "excuse me" or "say" in English])

அண்ணன் — elder brother
(Note that a noun ending in -அன் drops the final -ன் and lengthens அ to ஆ, when that noun is used to address

(6) someone. In some dialects அண்ணா has replaced அண்ணன் in conversational usage and is not restricted to use for address.)

7 நாளைக்கு, நாளை — tomorrow

உன்- — oblique form of நீ 'you [singular]' (STR: 1.1b) (note that the dative is spelled in the same unique way as is எனக்கு [11.12])

என்ன — what? , what kind of?

பரீட்சை — examination, test (IA <u>pariksā</u> idem)

8 ஆங்கிலம் — English (language)

9 படி (S) — study, read (IA <u>path</u> idem)

கதை — story (IA <u>kathā</u> idem)

புஸ்தகம், புத்தகம் — book (IA <u>pustaka</u> idem)

10 வேண்டாம் — (STR: 11.18)

11 [உனக்கு வேண்டும்] போல இருக்கிறது
it seems that you want it; you need it, apparently

Sentence	{ போல / போல் }	இருக்கிறது	'it seems that....'

12-13 [உனக்கு(ப்) பரீட்சை இருக்கிறது] என்-கிற்-என்
I'm saying that you have a test (STR: 11.22)

-என் — [first person singular PNG] -- see Appendix 1.1b

13 இடம் — place, location

கொடு (S) — give

குமுதத்தை என்(ன்)-இடம் கொடு (Sandhi 4)
give me the <u>Kumudam</u> (Lit. "give the <u>Kumudam</u> [to] my location"--i.e. it is to be [temporarily] located with me)

vs. எனக்கு(க்) கொடு — give[it] to me (i.e. it is designated or intended for me)
(Cf. 11.19 and 11.23 for other examples of this distinction)

15 மனம், மனது, மனசு — mind, heart (IA <u>manas</u> idem)

17 கந்தன் — Kandan, a male name (IA <u>skanda</u>)

கந்தா — (see line 6 above)

[நாளைக்கு உனக்கு(ப்) பரீட்சை இல்லை]-ஆ? — Don't you have a test tomorrow? (STR: 11.5)

18 அம்மா — mother

கேள்வி — question [from கேள் (S) 'ask; hear']

19 செவ்வாய்(க்)-கிழமை — Tuesday

தான் — (STR: 11.21)

23 நிறைய (adj. or adv.) — plentifully, plentiful, a lot(of)

24 இன்றைக்கு, இன்று — today

[நீ இன்றைக்கும் நாளைக்கும் படிக்க] வேண்டும் — you have to study today as well as tomorrow

---

[C... infinitive] வேண்டும் — 'C needs to do X,
C has to do X, C must do X,
C should do X,
I want C to do X'

[C ... infinitive] வேண்டாம் — 'C need not do X,
C should not do X,
I don't want C to do X'

The infinitive phrase in this construction is equivalent to B in the basic construction (STR: 11.18). Note, however, that the A-dat. in the latter is not present in this construction. C here is the subject of the infinitive so that the structure of the meaning is 'that C do X is necessary/wanted'. In "standard" Tamil there is a tendency to avoid the use of an explicit dative element to specify in relation to whom the action is necessary/wanted (the A-dat. in STR: 11.18). Where this construction is used with more of a 'want to' sense than a 'need to' sense, the desire is implicitly that of the speaker: thus, the sense 'I want C to do X' or 'I don't want C to do X' (when C is நான் 'I' itself, of course, the sense is 'I want to do X' or 'I don't want to do X'). In other words, the A of the A-dat. in the basic construction is implicitly the speaker. (It should be noted that when this construction is put into a question, the implicit identity of A is naturally shifted to the addressee---so that it means 'do you want C to do X?' rather than 'do I want C to do X?') Of course, நான் 'I' can also function as C in the 'need to' sense (when there is no implicit A-dat.) with the resulting meaning 'I have to do X'.

28 சத்தம்	sound, noise (IA <u>śabda</u> idem)
அங்கே	there
vs. இங்கே	here
எங்கே	where?
29 அப்பா	father
குரல்	voice
மணி	hour, time (o'clock); bell
எட்டு	eight (combining form: எண்-)
மணி எட்டு	the hour is eight, the time is eight o'clock
எட்டு மணி	eight hours/bells [by the clock], 8 o'clock
எட்டு மணிக்கு	at eight o'clock
எட்டு மணி நேரம்	eight hours [duration], eight hour period
நல்ல (adj.)	good
30 பசி	hunger
சாப்பாடு	food, meal [from சாப்பிடு (W) 'eat']
தயார்	readiness; ready (Perso-Arabic <u>taiyār</u> 'ready')
அடடே, அடடா, அடே, அட	interjection of surprise, pity, etc.

13. தோணி

தோணி	small boat (IA droṇī 'trough, tub')
1 வெள்ளம்	flood, high water in a river
திருச்சி, திருச்சிராப்பள்ளி	Tiruchirāpaḷḷi, the headquarters town of the district of the same name. The city is on the banks of the Kaviri (Cauvery) river.
2 கரை	coast, shore, bank
அ(க்)-கரை	that shore, yonder shore
இ(க்)-கரை	this shore
போ, போகு (W)	go (போக : infinitive) (STR: 12.24)
3 பஸ்	bus (Eng.)
கிடையாது	there isn't/aren't any (this verb does not vary in form, i.e., it does not take different tense or PNG suffixes)
ரயில்	train (Eng. rail)
4 ஆற்று-அம்-கரை	river-bank
ஆறு	river (the oblique form is required when a noun is used as an adj. [STR: 3.8]; -அம் , with no apparent meaning, is added to this form of some nouns when forming certain compounds [Sandhi 5a])
5 தோணி(க்)-காரன்	boatman (- இடம் : cf. 11.19) The suffixes -காரன் (masculine) and -காரி (feminine), which form compounds with various nouns but never occur as independent words, are similar in meaning to '-man' and '-maid' in English compounds such as 'milkman', 'metermaid', etc. (IA kāra 'doer, maker')
என்(ன்)-ஐ	me (Sandhi 4)
6 கொண்டு போ (W)	take [to some place] (" take hold and go ")
vs. கொண்டு வா (W)	bring (" take hold and come ")

7 பத்து — ten

ரூபாய் — rupee (IA <u>rūpya</u> idem)

சொல், சொல்லு (W) — say, tell

நான் தோணிக்காரனிடம் ["...."] என்று சொல்கிறேன்
I say to the boatman, "Take me to the other side. You'll get ten rupees."

A [....] என்று {சொல் / எழுது / கேள் / நினை / etc.} -tns- PNG 'A {says / writes / asks / thinks / etc.} {that.... / "...."}'

என்று is the adverbial participle (see next reading) of the "quotative" verb என் (STR: 11.22). Quoting[1] something is its sole and exclusive function: the use of என் requires something to be quoted, and conversely, something to be quoted requires the use of என் . Even when a speaker wishes to use one of various other verbs of verbal activity (such as 'tell', 'write', 'ask', 'think', etc.), the verb என் (in the appropriate form) is still required to signal the close of the quote. Its use in this context should help to make clear that the meaning of என் is simply to indicate the quoted nature of the preceding words---only when it is used alone, unaccompanied by some other verb, must it be translated by 'say'. Whereas என்று must immediately follow the quoted words, it need not be adjacent to the following verb. For example, the subject (A) is often put after the quote (especially when it is lengthy), as follows:

[....] என்று A சொல்-tns-PNG

(Note: in some formal styles of writing, என may be used as an alternative to என்று)

8 சரி — O.K., all right; proper

9 நடு — middle, center (Sandhi 3b)

11 இரு-க்கிற்-ஓம் — we are
-ஒம் — [first person plural PNG, both inclusive and exclusive---see Appendix 1.1b]

[1]As will become apparent, "quoting" must be interpreted in a very broad sense, not just the literal sense of reporting or summarizing someone's words.

12 தம்பி	younger brother (used also to address unrelated males younger than the speaker)
இளைஞன்	youth, young man
படிப்பு	education, study, learning [from படி (S) 'study, read']
13 உண்டா? = உண்டு + ஆ?	(Sandhi 3a) (STR: 11.5)
15 அடடா, அடடே, அடே, அட	interjection of surprise, pity, etc.
வாழ்க்கை	life [from வாழ் (W) 'live']
பாதி	half [of a quantity]
வீண்	profitlessness; profitless, waste
"in your life half [is] profitless"	= half your life has been wasted
16 சாமி	deity, god (cf. 4.6) (used also as a deferential and respectful form of address)
நீச்சல்	swimming [from நீந்து (W) 'swim']
தெரியும்	know (STR: 8.2)
18 முழு(வ்)-அது-உம்	entirely, completely, the whole of it ("whole-[thing]-inclusive")
19 ஓட்டை	crack, hole
21 நாடோடி(க்)-கதை	folk-tale
நாடு-ஓடி	that which (or he who) travels all over the country ("country-runner") (Sandhi 3a)

14. தென்னையும் புல்லும்

தென்னை	coconut tree
புல்	grass (Sandhi 4)
1 பையன்	boy; son
மரம்	tree; wood
2 பார் (S)	see, look at
பார்-த்த்-ஆன்	he saw (STR: 1.3)

The past tense suffix of most <u>strong</u> verbs is -த்த்-. Notice that this suffix involves a double hard letter (see STR: 9.2). Thus, e.g.

பார்த்தோம்	'we saw'
படித்தேன்	'I studied'
சமைத்தாள்	'she cooked'
கொடுத்தீர்கள்	'you gave' [plural/respect]

The past tense suffixes of those strong verbs that do not use -த்த்- will be noted later. These verbs can be recognized by their form (i.e., by the identity of their final letters). Therefore, unless a strong verb meets one of these latter criteria of form, its past tense suffix is predictably -த்த்-.

இள-நீர்	tender green coconut, especially the soft meat and liquid inside ("young water")
சாப்பிடு (W)	eat, drink (STR: 12.24)
3 ஆசை	desire (IA <u>āśā</u> 'desire, wish, hope')
வரு (W)	come (note below the irregular change in the root of this verb in the past tense)

(3) வந்தது (= வரு-ந்த்-அது) it came

> Most weak verbs have one of two past tense suffixes, both of which occur in this reading. One of them is -ந்த்-. Notice that this suffix involves a single hard letter, in this case preceded by its corresponding nasal letter. Thus, e.g.
>
> | | |
> |---|---|
> | வந்தேன் | 'I came' |
> | பாய்ந்தது | 'it flowed' |
>
> A small number of weak verbs use this suffix without the preceding nasal letter: e.g.
>
> | | |
> |---|---|
> | செய்தான் | 'he did' |
>
> The past tenses of other small groups of weak verbs will be noted later. The other major past tense suffix used by a large group of weak verbs is noted below (line 4). All these verbs can be recognized by their form. Therefore, unless a weak verb meets one of these criteria of form, its past tense is predictably -ந்த்-. (The few verbs which omit the nasal letter must be memorized.)

2-3 [இளநீர் சாப்பிட வேண்டும்] என்று அவனுக்கு ஆசை வந்தது

a desire came to him to eat some tender coconut ("desire came to him: 'I want to eat tender coconut'")

Note that the use of என்று (STR: 13. 7) is not restricted to contexts in which there is an explicit verb of verbal activity like 'say', 'ask', etc. It may "quote" anything that is in the nature of a verbalization of an idea or feeling, such as the content of a belief, fact, suspicion, fear, desire, etc. This can be done even when the idea or feeling is not explicitly mentioned: e.g.

இளநீர் சாப்பிட வேண்டும் என்று தென்னை மரத்தில் ஏறினான்.

'wanting to eat some tender coconut, he climbed the coconut tree' ("he climbed the coconut tree: '[I] want to eat tender coconut'")

4 ஏறு (W) — ascend, climb, go up, get into or onto (note that this verb does not take an object as may 'climb' in English: e.g. 'climb a tree')

(4) ஏறினான் (= ஏறு-இன்-ஆன்) he climbed (Sandhi 3a)

a

> The second of the two major past tense suffixes of weak verbs is -இன்-. This suffix is used by "Sandhi 3a verbs" : i.e., all verbs which end in -உ and are "non-minimal". (This is as opposed to, e.g., இரு, வரு, or தொடு, which are "minimal": see Sandhi 3a vs. 3b.) Sandhi 3a verbs are always weak and are the only group of verbs which take this suffix of the past tense. Thus, e.g.
>
> எழுது (W) : எழுதினாள் 'she wrote'
> வாங்கு (W) : வாங்கினேன் 'I bought'
> பாடு (W) : பாடினாய் 'you sang' [singular]
> போ, போகு (W) : போனது (=போகினது) 'it went'
> சொல், சொல்லு (W) : சொன்னான் 'he said'
> (=சொல்லினான், with ல் → ன்)
>
> Irregularities, as in the last two examples, are rare.

பாதி — half [of a quantity]

vs. அரை — half, the fraction 1/2

ஏறி — the adverbial participle (AvP) of ஏறு (see box below)

கீழ், கீழே — down, below, under

vs. மேல், மேலே — on, above, over

[பாதி ஏறி](க்) [கீழே பார்த்தான்] he climbed halfway and looked down

b

> [. . . AvP] [. . . AvP] . . . [. . . FV]
>
> verb$_1$ (with any associated elements) — verb$_2$ (with any associated elements) — verb$_n$ (with any associated elements
>
> The adverbial participle (AvP) is the form of the verb used for all but the final or finite verb (FV) when a speaker wishes to put in a single sentence a series of verbs or verb phrases which express a coherent complex of actions: e.g., a natural sequence such as 'lie down and sleep', 'take and eat', 'climb up and look around', etc. (but not 'stand and sleep', 'talk and swim', 'fall and cook', etc.;

(4) or a natural association of actions such as 'sob' and 'cry', 'walk' and 'go', 'run' and 'come', etc. (but not 'sob' and 'walk', 'sing' and 'come', etc.). When a sequence is involved, the temporal order of events corresponds to the order of the AvP's and FV in the sentence, the FV being the last action. Such a sentence can usually be translated by using 'and', as above. When the series involves a non-temporal association of actions, the AvP often tends to be a verb which provides more specific information about some aspect of the FV and is better translated by '______ing' as in 'he cried, sobbing' rather than 'he sobbed and cried' or 'he came running home', rather than 'he ran and came home'. Often the AvP-FV combination corresponds most naturally to a single English verb, as in 'he ran home' or 'he sobbed'. Sometimes 'having done X' is an appropriate gloss for the AvP. Regardless of the particular translations for particular occurrences of AvP, a sense of what is a "coherent complex of actions" should be developed by noticing the contexts of AvP use. Usually (but not always) the subject of each verb in the series is the same and is mentioned in the sentence no more than once.

The form of the AvP is essentially the verb root plus its past-tense suffix (but without any PNG suffix). The past-tense suffix -இன்-loses its ன் , and therefore the AvP of this group of verbs (Sandhi 3a verbs) is formed simply by changing the final vowel -உ to -இ. All other AvP's end in -உ since the other past-tense suffixes end in hard letters and -உ is automatically added because no Tamil word can end in a dotted hard letter. Since the past tense of the AvP indicates its temporal priority relative to the FV, whatever be the temporal reference of the latter, the form of the AvP is the same regardless of whether the FV is past, present, future, or some other category. Thus, e.g.

எழுது (W):	எழுதி	'write [and] ...'
சொல், சொல்லு (W):	சொல்லி	'tell [and] ...'
வரு (W):	வந்து	'come [and] ...'
செய் (W):	செய்து	'do [and] ...'
கொடு (S):	கொடுத்து	'give [and] ...'

5 தோட்ட(க்)-காரன் — gardener (cf. 13.5)

தோட்டம் — garden, grove

அங்கே — there

vs. இங்கே — here

எங்கே — where?

6 பார்த்து	the AvP (see box above) of பார் (S)
இறங்கு (W)	descend, climb down, get off
vs. ஏறு (W)	ascend, climb, go up, get into or onto
7 ஏன்	why?
8 அதட்டு (W)	speak sharply, rebuke
9 பசு	cow (IA paśu idem) (Sandhi 3b)
கொண்டு வரு (W)	bring ("take hold and come") The imperative forms of this verb are irregular:
கொண்டு வா	bring [it]
கொண்டு வாருங்கள்	(please) bring [it]
vs. கொண்டு போ (W)	take [to some place] ("take hold and go")
10 சொல், சொல்லு (W)	say, tell (note the irregular change in the root in the past tense)
பறி (S)	pluck, pick (as flowers, vegetables, etc.) (STR: 10.10)
தான்	(STR: 11.21)
[புல் பறிக்க](த்) தான் ஏறினேன்	I climbed [the tree] only to pluck some grass

> [. . . infinitive] . . .   '. . . , (in order) to . . .'
>
> As in English, one use of the infinitive in Tamil is to express "purpose".

13 அண்ணன்	elder brother (cf. 12.6) (Note that அண்ணன் is also used to address non-elderly males older than the speaker)
கிடையாது	there isn't/aren't any (cf. 13.3)

14 அதனால் — therefore, for that reason ("due to that") (this is the instrumental case of அது: அது-அன்-ஆல் [அன் is an oblique suffix required by certain case suffixes when added to the non-rational singular pronoun])

அதனால்தான் — that's why . . ., it's for just that reason that . . . (STR: 11.21)

இறங்கி — the AvP of இறங்கு (W)

இறங்கி வந்தேன் — I climbed down, I came down ("I climbed down [and] came") (Note that due to the availability and simplicity of the AvP device, Tamil often uses more than one relevant verb to detail the nature of an event, whereas English would find just one sufficiently explicit.)

15 சொல்லி — the AvP of சொல், சொல்லு (W)

வெளி, வெளியே — out, outside

vs. உள், உள்ளே — in, inside

ஓடு (W) — run (AvP: ஓடி)

16 போ, போகு (W) — go (note the irregularity in the past tense)

"he ran and went" = he ran away (cf. line 14)

17 நாடோடி(க்)-கதை — folk-tale

நாடு - ஓடி — that which (or he who) travels all over the country ("country-runner")

15. பேகனும் பெருமாள்பிள்ளையும்

பேகன்	Pēkan, a male name
பெருமாள் பிள்ளை	Perumāḷ Piḷḷai, a name
பிள்ளை	an upper-caste title
1 கி.பி.= கிறிஸ்துவுக்கு(ப்)பின்	A. D. ("after Christ")
vs. கி.மு.= கிறிஸ்துவுக்கு முன்	B.C. ("before Christ")
இரண்டு – ஆம்	second

> cardinal number + ஆம்[1] = ordinal number (adjective)
>
> E.g. இரண்டு 'two' இரண்டாம் 'second' (adj. only)
>
> மூன்று 'three' மூன்றாம் 'third' (adj. only)
>
> நாலு 'four' நாலாம் 'fourth' (adj. only)
>
> The following special forms are used for the ordinal of ஒன்று 'one', although ஒன்றாம் is also sometimes used informally:
>
> முதல் 'origin, principal; first'
>
> முதலாம் 'first' (adj. only)

நூற்று – ஆண்டு	century ("hundred-year")
நூறு	hundred (oblique form: நூற்று [STR: 3.8])
ஆண்டு	year
2 சின்ன (adj.)	small, little
vs. பெரிய (adj.)	big, large, great
நாடு	territorial unit, country

---

[1] An alternative suffix for this construction is – ஆவது . Note, moreover, that ordinal numbers with ஆவது (but not those with – ஆம்) can be used as nouns as well as as adjectives. Thus, e.g.

இரண்டாவதை(க்) கொடு 'give [me] the second one'

என் வீடு இரண்டாவது 'my house [is] the second one'

but இரண்டாம் may not be so used.

3 ஓர்	form of ஒரு used before nouns beginning with a vowel
அரசன்	king (IA rājan idem)
4 சிறந்த (adj.)	illustrious, superior, excellent
வள்ளல்	donor, giver, a munificent person
புலவர்	poet, learned man
5 பாடு (W)	sing (here: sing of, sing praises of) (STR: 14.4a)
பொன்	gold (Sandhi 4)
6 பொருள்	substance (thus: thing; wealth; meaning)
கொடு (S)	give (STR: 14.2)
7 குளிர்-காலம்	the cold season
குளிர்	cold (noun)
காலம்	time, season
நாள்	day (i.e., one-seventh of a week)
8 தேர்	chariot; temple car
ஏறு (W)	ascend, climb, get onto or into (STR: 14.4b)
vs. இறங்கு (W)	get down, get off, descend
காடு	uncultivated or overgrown area, forest
vs. நாடு	(agriculture-based) territorial unit, country
வழி	way, route (STR: 10.7a)
9 மயில்	peacock
அது-அன்-உடைய	its (for அன், see 14.14)
உடம்பு	body
10 நடுங்கு (W)	tremble, shiver

(10) நடுங்கிற்று — it trembled, it shivered

a

There are variant forms of the non-rational singular past tense of Sandhi 3a verbs. E.g. for ஓடு 'run':

a. ஓடினது (STR: 14.4a)
b. ஓடியது (ய் instead of ன்) — 'it ran'
c. ஓடிற்று (= ஓடு-கின்-து)

Note that in (c), which is the most common in use, the PNG suffix is -து instead of -அது and two Sandhi rules have been applied: 6a (ன் → ற்) and 5b (த் → ற்).

The non-rational plural of 3a verbs in past tense uses the PNG suffix -அ rather than -அன. Thus:

ஓடின (= ஓடு - கின் - அ) 'they ran' [non-rational]

Notice the slight irregularities in the verbs சொல், சொல்லு 'say, tell' and போ, போகு 'go':

singular	a. சொன்னது	போனது	(see STR: 14.4a)
	b. சொல்லியது	---	
	c. சொல்லிற்று	போயிற்று	(யி instead of கி)
plural	சொல்லின	போயின	

அதற்கு — dative of அது: அது - அன் - கு (for அன் see 14.14; ன் → ற் by Sandhi 6a)

[அதற்கு(க்) குளிர்] - ஓ? is it cold, I wonder? ('it' = peacock)

b

Sentence-ஓ? "dubitative" question

This construction differs from an ordinary question in conveying the speaker's feeling of either doubt or uncertainty about the truth of the sentence content. Like -ஆ? (STR: 11.5) it may be added to any element of the sentence except adjectives and genitives:

e.g. அவனோ வந்தான்?

'Is it (really) he that came, I wonder?'

11 மனம், மனது, மனசு — mind, heart (IA <u>manas</u> idem)

இளகு(W) — soften, become pliable

(11) பேசு (W) speak, talk

மயில்-ஆல் [பேச] முடியாது the peacock is unable to talk, the peacock can't talk

> A-instr.[1] [... infin.] முடியும் 'A can do X, A is able to do X, it is possible for A to do X'
>
> A-instr. [... infin.] முடியாது 'A can't do X, A is unable to do X, it is impossible for A to d[o X']
>
> Tamil makes special use of the verb முடி (W) 'end, be completed' in order to express capability or possibility. Notice how these non-rational future-tense forms result in the sense of capability: literally, the construction constitutes the prediction that if A attempts to do X, "the doing of X will be accomplished by [i.e., through the instrumentality of] A" on the one hand or "will not be accomplished" on the other, which necessarily implies capability on the one hand or incapability on the other.

12 தன் its, his, her (oblique genitive form of the "reflexive" pronoun தான்—see box below)

யார் who? (-இடம் : see 11.19)

தன் குளிரை யாரிடம் சொல்ல முடியும்? Whom can it tell [of] its cold?

> The Tamil "reflexive" pronoun தான் 'he, she, it' (and its case forms built on its oblique form தன்) is used, in opposition to அவன், அவள், or அது, in order to make clear that the speaker is referring to the same person or thing that is also (explicitly or implicitly) the subject of the main verb in the sentence. Thus, in the example above, 'its' refers to the same 'it' [the peacock] that is the subject of 'tell'. Note that the genitive (i.e. possessive) pronoun in English is not capable of making this distinction: the same English sentence could mean (in a different context): 'whom can it tell of its [e.g. its child's] cold?'. English makes the distinction only when its pronouns function as objects (of a verb or preposition): e.g. 'he saw him in the mirror' vs. 'he saw himself in the mirror'. Tamil makes this distinction regardless of how the pronoun functions in the sentence, even when it is subject: e.g. (see next page)

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[1]Dative is sometimes used alternatively to the instrumental.

(12)

> தான் சாப்பிடவேண்டும் என்று அவள் அப்பா-விடம் சொன்னாள்
> 'she told her father that she needed to eat'
>
> Note that there is only the one reflexive pronoun regardless of gender ('he, she, it') and that there is no corresponding reflexive pronoun for 'I' or 'we' or 'you'.
>
> Finally, note that the functions of the reflexive pronoun and the emphatic element தான் (STR: 11.21) should not be confused, although they may have developed historically from the same source.
>
> The reflexive pronoun has two plural/polite forms தாம் (obl. தம்) and தாங்கள் (obl. தங்கள்) corresponding to அவர் and அவர்கள்.

13 பாவம்! — sin, sinful act; (also used as exclamation of pity something like "What a shame!") (IA pāpa 'sin')

இ(ப்)-படி — this way, this manner, thus

vs. அ(ப்)-படி — that way, that manner

எ(ப்)-படி — which way? which manner? how?

நினை (S) — think, think of, believe (STR: 14.2)

vs. யோசி (S) — think, think over, cogitate

14 தோள் — shoulder (-இலிருந்து: ablative case)

தன்(ன்)-உடைய — genitive of தான் (STR: box above; Sandhi 4)

15 போர்வை — a covering (thus: shawl; blanket, sheet)

எடு (S) — take (STR: 14.4b)

16 மூடு (W) — cover, close

மகிழ்ச்சி — joy (-ஓடு : sociative case) Note carefully the difference between sociative -ஓடு and instrumental -ஆல் (previous sentence), both of which can often be translated by English "with".

17 அரண்-மனை — palace ("fortress-dwelling")

திரும்பு (W) — turn (intrans.), return (to a place)

18 இரு-பது — twenty (STR: line 1 above)

19 எல்லோரும் — everyone [variant spelling of எல்லாரும் (12.2)] (STR: 8.2--note that rational-noun objects of தெரியும் require accusative case, whereas non-rational nouns are rarely accusative even when a speaker refers to a specific object [cf. STR: 10.11]

20 நல்லவர் — good man (STR: 10.18)

21 காரியம் — thing to be done (affair, matter, action) (IA kārya idem)

நல்ல காரியம் — a "good cause"

நன்-கொடை — donation, gift ("good-giving")

23 தெரு — street, road

24 இடுப்பு — waist, hip

` எட்டு — eight (combining form: எண்-)

25 முழம் — cubit (distance from finger-tips to elbow)

வேட்டி, வேஷ்டி — dhoti (male garment tied at the waist like a sarong) (IA veṣṭana 'that which wraps around')

சில்க் — silk (Eng.)

ஜிப்பா — jibba (loose Indian shirt) (Arabic jubbat ide

26 துண்டு — piece; long piece of cloth used as a stole or draped over one shoulder

தூரம் — distance; distant (IA dūra idem)

கிழவி — old woman

ஐயோ! — exclamation of suffering, surprise, etc., as "alas!", "Oh my!"

27 முனகு (W) — murmur, mumble, mutter; groan, moan

28 பிச்சை(க்)-காரி — beggar-woman (IA bhikṣā "begging, alms") (cf. 13.5)

29 கந்தை, கந்தல் — rag

துணி — cloth

மேல்-உடம்பு — upper body, body above the waist

(29) ஒன்று-உம் இல்லை — there is nothing, there isn't anything (Lit., "one-inclusive is not"--i.e., there isn't even <u>one</u>)

31 சட்டை — shirt, blouse, garment for upper half of body

மேல், மேலே — up, over, above; "over and above"

vs. கீழ், கீழே — down, under, below

ஏன் — why? what for?

"why [is there] to this man a <u>tundu</u> above the shirt?" = why should this man have a <u>tundu</u> over and above his shirt?

32 மற்ற (adj.) — other, the other (STR: 10.18)

vs. வேறு — (noun or adj.) another, other; different

இப்படி மற்றவர்கள் சொல்லலாம் — the others may say thus, other people might say things such as this

---

A ... infinitive + லாம்[1]	'A may do X, A might do X'
A ... infinitive + லாம்-ஆ?	'shall A do X?, is it OK (for A) to do X?'

Note that this verb form is "impersonal": i.e., it does not have different PNG forms. This construction has to do with <u>potentiality</u> of events, and is thus similar to 'may' in English. Like 'may' it extends to a use expressing permissibility (an act which is permissible is thereby an act which is potential): e.g.

நீ போகலாம் — 'you may go'

Unlike 'may', however, it also extends to a use for making proposals (a proposed act is a potential act): e.g.

நாம் தமிழ் பேசலாம் — 'let's speak Tamil'

A proposal can also be made in question form: e.g.

நாம் தமிழ் பேசலாமா? — 'shall we speak Tamil?'

நான் போகலாமா? — 'shall I go?'

---

[1]The historically proper analysis of this form is verbal noun சொல்லல் + ஆம், an explanation of which is not necessary for the learner.

(32) One can also ask about the permissibility of some act: e.g.

எல்லாரும் கோயிலுக்குள்ளே போகலாமா?
'is it OK for everyone to go into the temple?"

Notice how the English translations must change wording in order to appropriately reflect the meaning of this construction in different circumstances. It is not safe to trust even the best of single-word equivalents. In particular, in questions 'may' in English has the function of requesting specific permission for some act, as in "May I come in?". Tamil, however, has a special construction for the requesting and granting of permission (see reading 38) which is more appropriate to this use of 'may' than is the interrogative form of this one.

என்று — Note that what this என்று is "quoting" (STR: 13.5-7) is a thought that itself contains a direct quote:

[{"அவளுக்கு......ஏன்?"}—இப்படி...சொல்லலாம்]என்று... நினைத்தா...

33 மறை (S) — conceal, hide

34 என்ன — what?

செய் (W) — do, make

என்ன செய்யலாம் — What shall [I] do? (STR: box above—note that since this is a question, 'shall' and not 'may' is the appropriate gloss)

35 தூக்கு (W) — lift (STR: 14.4b)

தம் — his (oblique form of தாம் —STR: line 12 above)

36 கட்டு (W) — tie, bind; construct

உள், உள்ளே — in, inside

vs. வெளி, வெளியே — out, outside

சட்டைக்கு-உள் — underneath the shirt ("inside the shirt") (Sandhi 3a)

37 மறை (W) — disappear, become concealed (STR: 14.3)

vs. மறை (S) — conceal, hide (line 33 above)

> Note the semantic relationship between the same root used as a weak verb and used as a strong verb. The weak verb of such a pair is used when it is the subject that is affected by the action. (e.g., A disappears, A becomes concealed). The strong verb is used when the subject "effects" the action which primarily affects some other entity (e.g., A conceals B, A hides B). There are many such pairs. Often such an "affective/effective" pair corresponds to an English verb which can be used intransitively on the one hand and transitively on the other (e.g., 'the glass broke' vs. 'I broke the glass').

தெரி (W) — be visible, be apparent

தெரியாது — will not be visible (non-rational future negative of தெரி ---note that this is a literal use of this verb rather than the specialized use of this same word meaning 'don't know' as in STR: 8.2)

"the tuṇḍu will not be visible outside" = the tuṇḍu couldn't be seen from the outside

38 நிம்மதி — peace, tranquility

மன நிம்மதி — mental peace, peace of mind (cf. line 11 above; STR: 3.8)

16. நினைப்பும் நடப்பும்

	நினைப்பு	thought, that which is thought [from நினை(S) 'think']
	நடப்பு	event, that which happens; walking [from நட (S) 'walk; happen']
1	காலை	morning
	சூரியன்	the sun (IA <u>sūrya</u> idem)
	உதி (S)	rise (as a heavenly body); occur (as a thought) (IA <u>udi</u> 'rise') (STR: 14.2)
	குளம்	tank, pond, pool
2	தாமரை	lotus (IA <u>tāmarasa</u> idem)
	பூ	flower (plural -க்கள் : cf. 4.29)
	மலர் (W)	bloom, open (as a flower) (STR: 14.3)
	தேன்-ஈ.	honeybee ("honey-fly")
3	வரு (W)	come (AvP: வந்து—STR: 14.4b)
	பூ(வ்)-இல்	(Sandhi 2)
	உட்கார் (W)	sit
4	தேன்	honey
	குடி (S)	drink, imbibe
	ஆனால்	but
5	ஆசை	desire (IA <u>āśā</u> desire, wish, hope)
	தணி (W)	abate, be soothed
	தணிய	infinitive of தணி (W) (STR: 10.10; Sandhi 1)

(5) அதனுடைய ஆசை தீரியவில்லை — its desire was not satisfied

> A ...infinitive + (வ்)+ இல்லை 'A did not do X,
> A is not doing X'
>
> Adding இல்லை , which expresses negation in either past or present (see 2.6), to the infinitive of a verb forms the negative counterpart to the past and present tenses of that verb. Since infinitives always end in -அ, the insertion of வ் is always required (Sandhi 2). This form is "impersonal": i.e., it does not have different PNG forms.

பகல்	daytime, day (vs. night)
vs. நாள்	day (one seventh of a week)
6 முழு(வ்)-அது-உம்	entirely, completely, the whole of it ("whole-[thing] -inclusive")
மாலை	late-afternoon, evening
vs. காலை	morning
நேரம்	time (on the scale of minutes or hours)
vs. காலம்	time (usually on the scale of weeks, months, or years), season
7 கூம்பு (W)	close up (as a flower) (STR: 15.10a)
8 பூவுக்கு-உள்(ள்)-இருந்து	from inside the flower (Sandhi 4) (note that the ablative case can be formed by adding -இருந்து to other locational elements besides locative -இல்)
வெளி, வெளியே	out, outside
vs. உள், உள்ளே	in, inside
வர	infin. of வரு (W) (STR: 10.10) (note that in the addition of verb-form suffixes to verbs of two short letters ["minimal word"] ending in -உ , Sandhi 3b is ignored in favor of Sandhi 3a)
முடி (W)	end, be completed (STR: box above)

(8) [தேனீ தாமரைப்பூவுக்குள்ளிருந்து வெளியே வர] முடியவில்லை

the bee was unable to come out from inside the lotus blossom
("the bee coming out from inside the lotus blossom was not accomplished")

Two points with regard to the use of முடி (W) 'be completed' for the expression of capability:

(1) This verb may, of course, be used in tenses other than the future முடியும்/முடியாது (STR: 15.11). Note that as in the latter, the sense of capability is in each case simply the necessary implication of the literal meaning. This fact also places certain conditions on their use in this sense, as noted in brackets:

முடியும்/முடியாது 'will (not) be accomplished'
Thus: 'is (un)able' [w/ ref. to potential attempts or opportunities]

முடிகிறது/முடியவில்லை 'is (not) being accomplished'
Thus: 'is (un)able' [w/ ref. to current attempt or opportunity]

முடிந்தது/முடியவில்லை 'was (not) accomplished'
Thus: 'was (un)able' [w/ ref. to past attempt or opportunity]

(2) Note that in the sentence above தேனீ 'bee' is not in the instrumental case, whereas in STR: 15.11 it is an instrumental (or dative) noun (A) that corresponds to the subject of 'be able' in the gloss. This is because தேனீ is the subject of the infinitive வர 'to come' and represents C in the following variant of the முடியும் construction:

(a) [C ... infin.] முடியும் — 'C can do X, C is able to do X, for C to do X is possible'

(b) A-instr. [... infin.] முடியும் — 'A can do X, A is able to do X, it is possible for A to do X'

Although both variants are normally translated by identical glosses, the logical structure of the meaning is slightly different in each case. This difference may be understood by comparing the literal meanings:

(a) "[C doing X] will be accomplished" or "[C doing X] is possible"

(b) "[doing X] will be accomplished by A" or "[doing X] is possible for A"

but can rarely be captured in English: e.g.

(a) 'the bee's coming out proved impossible'

(b) 'for a peacock, speaking is impossible'

9 கவலை(ப்)-படு (W) — worry ("experience worry")

கவலை — worry (noun)

படு (W) — come into contact, touch (involuntary); experience, undergo

10 ராத்திரி, இராத்திரி — night (IA <u>rātri</u> idem)

vs. பகல் — day, daytime

தங்கு (W) — stay (temporarily)

ராத்திரி தங்கு-வ்-என் — I will spend the night, I will stay overnight

a

> The future tense suffix of <u>weak</u> verbs is a single -ப்- (for verbs ending in -ண் or -ன்) or the phonetically related -வ்- (all other verbs). Thus, e.g.
>
> | | |
> |---|---|
> | என் (W): என்பான் | 'he will say' |
> | செய் (W): செய்வாள் | 'she will do' |
> | வரு (W): வருவோம் | 'we will come' |
> | போ, போகு: போவேன் | 'I will go' |
>
> Verbs with non-rational subjects, however, are exceptions to this (see next box).

பொழுது — time, time-segment of the 24-hour day

விடி (W) — become light, dawn

பொழுது விடி(ய்)-உம் — (Sandhi 1) day will dawn, day will break ("the time will become light")

b

> For <u>weak</u> verbs with non-rational subjects (either singular or plural), the future-tense form is:
>
> weak verb + உம்
>
> there being no separate tense and PNG suffixes. Thus, e.g.
>
> | | | | |
> |---|---|---|---|
> | தங்கு (W): தங்கும் | 'it will stay' | (Sandhi 3a) | |
> | போ, போகு (W): போகும் | 'it will go' | " | " |
> | வரு (W): வரும் | 'it will come' | " | "* |
>
> *See note at வா , line 8 above.

(10)

செய் (W): செய்யும்	'it will do' (Sandhi 4)
மலர் (W): மலரும்	'it will bloom'

11 சூரியன் உதி-க்கும் the sun will rise

> For <u>strong</u> verbs with non-rational subjects (either singular or plural), the future-tense form is:
>
> strong verb + க்கும்
>
> there being no separate tense and PNG suffixes. Thus, e.g.
>
> இரு (S): இருக்கும் 'it will be'
> பார் (S): பார்க்கும் 'it will look'
> கொடு (S): கொடுக்கும் 'it will give'
> நட (S): நடக்கும் 'it will happen; it will walk'

மறு-படி-உம் again ("other-manner-inclusive")

12 பற (S) fly in the air, fly (as a bird; not, e.g., in a plane as in 'he flew to New York')

வெளியே பற-ப்ப்-ஏன் I will fly out

> The future tense suffix of <u>strong</u> verbs is the double hard letter -ப்ப்-. Thus, e.g.
>
> இரு (S): இருப்பேன் 'I will be'
> பார் (S): பார்ப்போம் 'we shall see'
> படி (S): படிப்பாள் 'she will study'
> நட (S): நடப்பான் 'he will walk'
>
> Verbs with non-rational subjects, however, are exceptions to this (see box above).
>
> Verbs ending in certain consonant letters have a future-tense form with certain hard letter combinations, rather than with — ப்ப் — . These will be noted later.

13 என்று — Note that the entire preceding five sentences are included in what என்று is "quoting" here. In this case the use of quotation marks provides an indication of where the quote begins.

நினை (S) — think, think of, believe

14 யானை — elephant

தண்-ணீர் — water ("cool-water") (Sandhi 5b)

vs. வெந்நீர் — hot water (= வெம்-நீர் [Sandhi 5a])

இறங்கு (W) — descend, get down, get off

vs. ஏறு (W) — ascend, climb, go up, get into or onto

15 கால் — foot, leg

அடி — base, bottom; underneath, beneath (STR: 2.4)

16 சிக்கு (W) — get entangled, get caught (STR: 15.10a)

நசுங்கு (W) — get crushed

17. சாபம்

	சாபம்	curse (IA **śāpa** idem)
1	ஓர்	form of ஒரு used before nouns beginning with a vowel
	ஊர்	village, town, city
	குரு	guru, teacher (IA guru idem)
2	அழகு	beauty; beautiful, handsome (STR: 7.7)
	மனைவி	wife ("she of the house")
	பெண்	woman, girl (Sandhi 4)
	சொந்தம்	one's own (IA sva 'self')
3	சொந்த ஊர்	native village, hometown
	கல்யாணம்	wedding (IA kalyāṇa 'auspiciousness')
4	அழைப்பு	invitation [from அழை (S) 'call, invite']
	கிடை (S)	be obtained, be received

4-5 [குரு அந்த(க்) கல்யாணத்துக்கு(ப்) போக] முடியாது (STR: 15.11)

the guru was unable to go to the wedding ("the guru going to the wedding will not be accomplished")

Note that this sentence uses the future form முடியாது whereas the gloss has a past expression 'was unable' since it occurs in the context of a story about past events. But unlike English, Tamil is not obliged to keep all sentences of a narrative about past events in the past tense. Tamil tense tends to be relative: the tense of a verb can be future if the event it denotes is future with respect to the point so far reached in the narrative. Thus, முடியாது is used here because relative to the point in the narration the inability to occur is attributed to a future or potential event (the guru's going to the upcoming wedding) and so the assertion is that it "will not be accomplished". In contrast, முடியவில்லை could not be used here because it attributes inability to occur to some prior or contemporaneous event inasmuch as it asserts that it "was not accomplished" or is not being accomplished" (see STR: 16.8). Thus e.g.

For: 'He was unable to attend the wedding the following night.' and 'She was unable to swim so she didn't go in the water.'

Tamil would use முடியாது

> For: 'He was unable to attend the wedding the previous night.' and 'She jumped in the water but was unable to swim.'
>
> Tamil would use முடியவில்லை . Cf. line 32 below.

6 வேறு (noun or adj.) — another, other, different

வேலை — work, job, chore

ஆனாலும் — nevertheless, even so

vs. ஆனால் — but

போய் — the AvP of போ, போகு (W) 'go'

7 குடும்பம் — family (IA <u>kuṭumba</u> idem)

குடும்பத்து-ஆர் — family members ("those of the family") (STR: 2.22b--notice that the vowel of the PNG suffix is sometimes long, especially when suffixed to the oblique form of a noun)

குடும்பத்தாரெல்லாரையும் — all the relatives (Note that எல்லா... உம் [STR: 9.22] may <u>follow</u> the noun it refers to, in which case--with the exception of a usage to be noted later--it must have the appropriate PNG suffix, to which the case ending [if any] is attached.)

பார் (S) — see, look at

8 ஆசை — desire (IA <u>āśā</u> 'wish, desire, hope')

6-8 ஆனாலும் [ஊருக்கு... வேண்டும்] என்று... ஆசை (cf. 14.2-3)

9 தனி — alone, single, unique (STR: 10.7a)

அனுப்பு (W) — send

10 அல்ல(வ்)-ஆ? — is [she] not?, is it not so? (cf. Fr. 'n'est ce pas?')

அல்ல — is/are not (used only in "equational" sentences: 'A is not (a) B')

துணை — company, assistance

11 ஆள் — person

10-11 "[for company a person is needed]-(emphatic)" = clearly, someone is needed to escort her (STR: 4.26)

(11) மாணவன் — pupil, student (IA māṇavaka 'youth, lad')

14 கம்பு — rod, stick

15 முனை — tip, end

பிடி (S) — catch hold, hold (STR: 15.32)

மற்ற (adj.) — other, the other

vs. வேறு (noun or adj.) — another, other, different

16 ஆனால் — but

17 ஒரு (வ்)-அர் — one person, a person (respectful) (Sandhi 3b)

தொடு (W) — touch (Sandhi 3a instead of 3b--cf. வா at 16.8)

[நீங்கள் ஒருவரை ஒருவர் தொட](க்) கூடாது — you must not touch each other

a	ஒரு - PNG-case ஒரு - PNG	'each other, one another'
	e.g. ஒருவனோடு ஒருவன்	'with each other'
	ஒன்றுக்கு ஒன்று	'to each other'

b	[A ... infin.] கூடாது	'A must not do X, it is forbidden for A to do X'

18 சரி — OK, all right; proper

19 உடனே — immediately, at once

கிளம்பு (W) — start out, set forth

21 வரை — up to (STR: 8.5)

ஆறு — six (combining form: அறு-)

மைல் — mile (Eng.)

தூரம் — distance; distant (IA dūra idem)

பஸ் — bus (Eng.) (Sandhi 4)

22 வண்டி — cart, carriage, conveyance

பஸ்ஸோ வண்டியோ (STR: 3.11)

(22) ஒன்று-உம் — even one ("one-inclusive")

கிடையாது — there isn't/aren't any

"bus or cart, etc., there isn't even one" = there's no bus, or cart, or anything

23 நட (S) — walk; happen

அவர்கள் நடக்க(த்)தான் வேண்டும் — they simply had to walk (STR: 11.21)

இரு(வ்)-அர்-உம் — the two of them, both of them ("two-[persons]-inclusive")

numeral A-உம்	'all A's, the whole set of A's'
e.g. மூவரும்	'all three [persons]'
மூன்றும்	'all three [things]'
பத்து(ப்)பேரும்	'all ten people'
ஐந்து ஆறுகளும்	'all five rivers'
இரண்டு கையும்	'both hands'

மணி — hour, time (o'clock); bell

24 ஒரு மணி நேரம் — one hour, one hour's time (Note that நேரம் is often used together with மணி where the reference is to duration as opposed to a point in time as in ஒரு மணி 'one o'clock'--cf. 12.29)

பேசு (W) — speak, talk

பேசாமல் நட-ந்த்-ஆர்கள் — they walked without speaking

a

weak verb + ஆமல்[1]	'without doing X, not doing X'
strong verb + க்காமல்	

---

[1] -ஆது/-க்காது is sometimes alternatively used for this contruction.

(24)

b

> The past tense suffix of verbs ending in -அ (they are all strong) is -ந்த்-, rather than the usual double hard letter. The verb இரு (S) 'be' also belongs in this class. Thus, e.g.
>
> பிற (S): பிறந்தேன் 'I was born'
>
> பற (S): பறந்தது 'it flew'
>
> இரு (S): இருந்தோம் 'we were'

நடு — middle, center (Sandhi 3b)

இரண்டு ஊருக்கும் நடுவில் — between the two towns (STR: line 23 above)

25 ஆறு — river (oblique form: ஆற்று)

vs. ஆறு — six (unchanged in the oblique form)

26 கட (S) — cross, go across

27 வெள்ளம் — high water in a river, flood

28 கடந்து — the AvP of கட (S) 'cross' (STR: box above and 14.4b)

போவோம் — we shall go, we'll go (STR: 16.10a)

"we shall cross this river and go" = we shall go across this river (cf. 14.14)

31 வேகம் — speed; fast (IA vega idem)

அதிகம் — large or excessive quantity; much, many, excessive (IA adhika idem)

32 நீந்து (W) — swim

குருவின் மனைவியால் [நீந்த] முடியவில்லை — the guru's wife [having entered the river] was unable to swim (cf. line 4-5 above) (STR: 16.8)

33 சங்கடம் — difficulty, predicament, dilemma; problematic, embarrassing (IA saṁkaṭa 'difficulty, danger')

காப்பு-ஆற்று (W) — save, protect ("perform protection")

35 ஆபத்து — danger (IA āpad 'misfortune, distress')

36 பாவம்	sin, sinful act; (also used as exclamation of pity something like "What a shame!") (IA pāpa 'sin')

"there is no sin [with respect] to danger" = 'danger knows no sin'

37 அ(ப்)-படி	that way, that manner
vs. இ(ப்)-படி	this way, this manner, thus
எ(ப்)-படி	which way? which manner? how?
38 கரை	shore, bank
சேர் (W)	join, become joined to, become attached to
vs. சேர் (S) (STR: 15.37)	join together, attach to, include (trans.)

"in this very way by them [to join shore] was accomplished" = in this very way they managed to reach shore (STR: 16.8)

39 விஷயம்	matter, affair, topic, fact (IA viṣaya idem)
தெரி (W)	become visible, become apparent or known
40 கோபம்	anger (IA kopa idem)

40-41 நீ எப்படி என் மனைவியை(த்) தொடலாம்?

In what way is it OK for you to touch my wife? (STR: 15.32)

41 சொல்	word (Sandhi 4)
42 மீறு (W)	go beyond, exceed, violate
நரகம்	hell (IA naraka idem)
44 தப்பு	wrong, mistake
செய் (W)	do, make (STR: 16.5)
47 யமன், எமன்	Yama (IA), god of death
முன், முன்னே	before, in front of; formerly
vs. பின், பின்னே	after, behind; later
அவர்கள் முன்னே	(directly) in front of them (note the use of oblique/genitive rather than dative--- see STR: 2.4)
தோன்று (W)	appear

49 தேவை	need, necessity; necessary
51 சபி (S)	curse (IA __śap__ idem)
53 மதி (S)	esteem, respect, value (IA __mati__ 'thought, opinion')
56 பழைய (adj.)	old, ancient
புதிய (adj.)	new
முடிவு	ending, conclusion [from முடி (W) 'end, be completed']

18. வடைத் திருடன்

	வடை	a doughnut-shaped, deep-fried snack
	திருடன்	thief
	திருடு (W)	steal
1	ஆண்டாள்	Āṇḍāḷ, a female name
	மூன்று	three (combining form: மு-/மூ-)
	பிள்ளை	child
	மூத்த (adj.)	older, elder
2	வசந்தா	Vasantā (IA), a female name
3	இளைய (adj.)	young, younger (STR: 10.18)
	ராமையா, இராமையா	Rāmaiyā, a male name (IA rāma)
4	மூர்த்தி	Mūrti (IA), a male name
5	சனி(க்)-கிழமை	Saturday
	சனி	Saturn
	கிழமை	day (of the week)
	பின்-பகல்	afternoon ("later [part of the] day") (Sandhi 6a
	பகல்	day (vs. night)
6	எல்லோரும், எல்லாரும்	everyone, all of them (cf. 17.7) (pronominal form of எல்லா A-உம் [STR: 9.22])
	இருந்தார்கள்	(STR: 17.24b)
7	காசு	coin, cash
	கேள் (S)	ask, ask for; hear, listen

(7) கேட்டார்கள் (= கேள்-த்-ஆர்கள்) they asked

> Verbs ending in the laterals (-ல் and -ள்) interact with their tense suffixes to produce sandhi changes. In strong verbs the lateral is changed into the hard letter of its tongue-position (ற் or ட்) (Sandhi 6a) and the tense-suffix letters (ப், க், and த்) are not doubled. This results in a sequence of two hard letters instead of the usual doubled hard letters---except in the past tense where த் adjusts to the relevant tongue-position (Sandhi 5b), producing the doubled hard letter typical or strong verbs: e.g.
>
> | | | | | |
> |---|---|---|---|---|
> | வில் (S) | 'sell' | கேள் | (S) | 'ask; hear, listen' |
> | விற்பான் | 'he will sell' | கேட்பேன் | | 'I will ask' |
> | விற்கிறேன் | 'I am selling' | கேட்கிறான் | | 'he is asking' |
> | விற்றாள் | 'she sold' | கேட்டோம் | | 'we asked' |
> | விற்க | 'to sell' | கேட்க | | 'to ask' |

அம்மாவிடம் காசு கேட்டார்கள் they asked mother for some coins (cf. 11.19)

8 எதற்கு (= எது-அன்-கு) what for? (cf. அதற்கு at 15.10)

9 பண்டம் article, thing, provision; snacks

வாங்கு (W) buy; receive or take (when something is being proffered), get (something that will be proffered)

10 எப்போது-உம் anytime, always ("when-inclusive")

> The addition of the suffix -உம் 'inclusive' to an interrogative expression cancels its interrogative force and gives it the power of open-ended reference similar to the effect of 'any' in English declarative statements (i.e., as in "I'll go anywhere," but not as in questions like "Did you go anywhere?"---cf. STR: 25.16 for the construction corresponding to the latter 'any').
>
> | | |
> |---|---|
> | எங்கேயும் | "any-where" = 'anywhere, everywhere' |
> | எப்போதும் | "any-when" = 'anytime, always' |
> | எப்படியும் | "any-how" = 'anyway, in any way' |
> | எத்தனையும் | "any-how many" = 'any number' |
> | எவ்வளவும் | "any-how much" = 'any amount' |
> | யாரும் | "any-who" = 'anyone, every single one'* |

(10)

எதுவும்	"any-which" = 'anything, every single thing'*
எந்த A-உம்	"any-which A" = 'any A, every single A'*

*Note that there is a slight meaning difference between this construction in its 'every single' sense and the எல்லா...-உம் construction, which means 'every' in the sense of 'all'(எல்லாரும் 'all persons, everyone'; எல்லாம் 'all things, everything'; எல்லா A-உம் 'all A's, every A'). Pay attention to aspects of the context whenever either occurs in order to develop a sense of this difference.

தின்-பண்டம் eatable, snack ("eat-thing")

10-11 "to him [there is] desire upon eatables [at] anytime" = he always has a craving for snacks

Certain nouns of feeling are related to the object of the emotion by the relation-word மேல் 'on, upon' (with genitive): e.g.

A-gen. மேல் ஆசை 'desire for A'

A-gen. மேல் கோபம் 'anger at A'

A-gen. மேல் பொறாமை 'jealousy of A'

12 கொஞ்சம் a little, a small amount

"be [for] a little time" = wait a little

13 சுடு (W) be hot to the touch; fry, roast; shoot

வடை சுட(ப்)போகிறேன் I am going to fry some vaḍais

... infin. போ 'be going to do X'

This is the first of a number of cases of verbs used non-literally or less-than-literally in association with the adverbial participle (AvP) or infinitive of some other verb. Rather than refer to an independent action, these so-called "auxiliary" verbs tend to contribute some additional dimension of meaning or connotation to the sense of the preceding verb (AvP or infin.). This one is quite parallel to its gloss in English: note that this expression is freely used with no sense of "going" anywhere, but rather to indicate that an action is intended or an event is impending in some way. Other of these "auxiliaries" indicate aspects of the nature of an event or action, or even attitudes toward it, that have no good parallel expression in English.

(13) சாப்பிடு (W)[1] eat, drink (STR: 15.32)

15 சுட்டாள் she fried

a

> <u>Weak</u> verbs consisting of <u>two short letters</u>, the second of which is -டு or -று, form the past tense by <u>doubling</u> this second letter: e.g.
>
> | | | | | |
> |---|---|---|---|---|
> | விடு (W) | 'leave' | பெறு (W) | 'receive' |
> | விட்டான் | 'he left' | பெற்றாய் | 'you received' |
>
> Contrast with Sandhi 3a verbs (STR: 14.4a).

அப்போது-ஏ right then (without delay or relatively early)

vs. அப்போது தான் only then (relatively late), indeed then

அப்போது-உம் even then, then too (see line 18 below)

b

> The difference between the emphatics -ஏ and தான் has a special function in connection with temporal expressions: the use of -ஏ implies that the time mentioned is early relative to what might normally be expected, while the use of தான் implies it is relatively late. Cf. also the use of -உம், which implies that the time mentioned is in addition to one or more earlier times.

16 எடு (S) take

vs. வாங்கு (W) take, receive (as in line 9 above)

தின் (W) eat, feed on (used especially of animals)

தின்றான் (=தின்-த்-ஆன்) he ate

> Verbs which end in the nasals (-ன் and -ண்) are <u>weak</u>. Their past-tense suffix -த்- (not -ந்த்-) adjusts to the tongue-position of the nasal involved, thus becoming ற் or ட் (Sandhi 5b). Thus:
>
> | | | | |
> |---|---|---|---|
> | தின் (W) | 'eat' | உண் (W) | 'eat' |
> | தின்னும் * | 'it will eat' | உண்போம் | 'we will eat' |
> | தின்கிறது | 'it is eating' | உண்கிறீர்கள் | 'you are eating' |

[1] This verb forms its past tense as in STR: 18.15a (this page). It can be considered composed of two parts சாப்பு + இடு, the latter of which determines its tense forms

(16)

தின்றது 'it ate'   உண்டார்கள் 'they ate'

தின்ன* 'to eat'   உண்ண* 'to eat'

*(Sandhi 4)

There are very few verbs of this type, one of which is the "quotative" verb என் , whose infinitive (என) ignores Sandhi 4 (perhaps to distinguish it from என்ன 'what?') and whose AvP is, of course, the familiar என்று.

17 பிறகு	afterward, later, then (i.e. subsequently) (related to பின் 'behind, after')
கொடு (S)	give
19 மிச்சம்	remainder, surplus
20 சட்டி	pot, pan
வை (S)	place, put (carefully or purposefully)
vs. போடு (W)[1]	let drop, dump, put (without being careful)
21 குணம்	character, characteristic, quality (IA <u>guṇa</u> idem)
22 சமையல் – அறை	kitchen ("cooking-room")
சமையல்	cooking [from சமை (S) 'cook']
உயரம்	height; high, tall
இடம்	place, location
24 கூடம்	large room or hall, parlor, largest room in the house
உட்கார் (W)	sit
25 பக்கம்	proximity; side; nearby
இருவரும்	the two of them, both of them (STR: 17.23)
27 பார்க்கவில்லை	(STR: 16.5)
28 உயரே (adv.)	elevated, high
29 நால் – காலி	chair ("four-legged one") (Sandhi 6a)
கொண்டு வரு (W)	bring ("take hold [and] come")

[1]This verb is irregular in forming its past tense as in STR: 18.15a in spite of its having a <u>long</u> vowel: போட்டேன் 'I put'.

(29) கொண்டு the AvP of கொள் (W) 'take hold'

In the past tense of weak verbs ending in the laterals (-ல் and -ள்), the lateral changes into the nasal letter of its tongue-position (ன் or ண்) (Sandhi 6b) and the past-tense suffix -த்- adjusts to that same position (thus becoming ற் or ட்) (Sandhi 5b): e.g.

கொல் (W)	'kill'	கொள் (W)	'take hold'
கொல்லும்	'it will kill'	கொள்வேன்	'I will take hold'
கொல்கிறது	'it is killing'	கொள்கிறேன்	'I am taking hold'
கொன்றது	'it killed'	கொண்டான்	'he took hold'
கொல்ல	'to kill'	கொள்ள	'to take hold'

Cf. box at line 7 above.

30 ஸ்டூல் — stool (Eng.)

31 ஏறு (W) — ascend, climb, go up, get into or onto

33 வடை-ஏ இல்லை — no vaḍai at all

34 மாலை — (late) afternoon, evening

35 காலி — vacancy; vacant, empty (Arabic khāli 'empty, vacant, free')

காலி-ஆய் இருந்தது — it was empty ("it was such that it be empty") (STR: 10.7a)

A-ஆய் இரு
A-ஆக இரு } 'be in the state: A, be A'

This construction provides a means for attributing a property or identification to something with explicit reference to a past, present, or future time, unlike the 'A is (a) B' construction (STR: 1.2, 1.16, 10.18), which has no verb and therefore cannot express any temporal qualification. Thus: e.g.

கண்ணன் நல்லவன்	'Kannan is a good boy' (that's his nature)
சில சமயம் நல்லவனாய் இருக்கிறான்	'sometimes he is a good boy' (he has good periods--i.e. "states")

அவர் வாத்தியார்	'he is a teacher' (that's his occupational identification)
1965-இல் அவர் வாத்தி-யாராய் இருந்தார்	'he was a teacher in 1965' (the state of affairs at that time)

Note that to add இரு to an 'A is (a) B' sentence without -ஆய்/-ஆக fails to qualify as either one of the above sentence types and is <u>incorrect</u>: e.g. அவன் நல்லவன் இருந்தான்

36 ஆச்சரியம் — astonishment; astonishing (IA <u>āścarya</u> 'wonder, surprise, marvel')

அவளுக்கு ஆச்சரியம்-ஆய் இருந்தது — she was astonished ("[it] was astonishment to her")

(Recall that the dative is the case of the experiencer of a feeling [cf. STR: 8.2]. Such a dative plus a noun of feeling is a common verb-less sentence [see 17.40]. Such sentences can be provided with explicit temporal reference as in the box above.)

37 கூப்பிடு (W) — call, invite (NB: This is not a Sandhi 3a verb because its implicit structure is கூப்பு 'calling' + இடு 'put forth'--thus STR: 18.15a)

38 யார் — who? (note that the rational <u>plural</u> PNG is used when யார் is the subject)

42 வெளி, வெளியே — outside

44 வயிறு — stomach, belly (STR: 4.26)

45 கரி — charcoal, soot

தெளிவு — clarity; clear [from தெளி (W) 'become clear']

தெரி (W) — be visible, be apparent

47 சும்மா (adv.) — "nothing" "just" (i.e. unmotivated, gratuitous, gratis)

48 நில் (S) — stand, be standing; stop

vs. எழுந்திரு (=எழுந்து-இரு) — get up, stand up

சும்மா நின்றார்கள் — they just stood there (NB: நில் is exceptional in that while strong--thus நிற்க 'to stand'--it has a weak-type past tense)

தன் — his (STR: 15.12)

49	துடை (S)	wipe, wipe off
50	சிரி (S)	laugh, smile
	அகப்படு (W)	be entrapped, be caught (not a 3a verb: see below)
	அகம்	interior (note dropping of ம் and doubling of ப்)
	படு (W)	touch (involuntary), come into contact; experience, undergo (STR: 18.15a)
51	புரி (W)	become comprehended
	மூர்த்திக்கு(ப்) புரியவில்லை	Mūrti did not understand ("to Mūrti it did not become comprehended")

19. மந்திரவாதியின் காதல்

மந்திர-வாதி	sorcerer, magician (IA mantra-vādin 'spell-sayer')
காதல்	love (i.e. romantic love between a male and female)
vs. அன்பு	love (i.e. non-romantic love including that between friends, kin, etc.)
1 கிழவி	old woman
vs. கிழவன்	old man
3 பஞ்சி	Panji, a female name
4 பிடிக்கும்	(STR: 12.2)
4-5 அவனுக்கு(ப்)பஞ்சி மேல் காதல்	he was in love with Panji (STR: 18.10-11)
7 நாள்	day (i.e., one-seventh of a week)
தொழு	cattle stall
8 எருமை	water buffalo
10 கல்யாணம் செய்(ய)	marry ("do wedding")
செய்து	the AvP of செய் (W) 'do, make' (STR: 14.3 --- weak verbs of a single short syllable ending in -ய் (or -இ) are among those which use -த்- rather than -ந்த்- as the past-tense suffix)
என்னை(க்) கல்யாணம் செய்துகொள்	marry me

AvP கொள் 'do X and take or retain [the object of, consequence of, or responsibility for the act]'

When added to the AvP of a verb, கொள் 'take hold' usually acts as an "auxiliary" verb (cf. STR: 18.13) which extends the notion of 'take hold' to aspects of the meaning of the preceding verb (the AvP) in a way suggested above. The range of appropriate circumstances calling for its use can include doing things to or for oneself, taking it upon oneself to do something, doing something willfully or idiosyncratically, etc. A sense of this range will gradually develop from observing many individual instances. An example is its use here: when கல்யாணம் செய் 'marry', which in itself is ambiguous as in English (a. 'John married Sue' or

vice versa; b. 'the priest married John and Sue';
c. 'Sue's father married her to John'), is intended in the (a) sense, கொள் is used since the groom/bride--as opposed to the priest or the father--"retains" the bride/groom, the significant consequences of the act, etc.

11	பதில்	reply, answer (Arabic <u>badal</u> 'exchange, return')
12	தம்பி	younger brother
	மகன்	son
	vs. மகள்	daughter

14-15 "to him and to her [here] indeed wedding" = it is between her and <u>him</u> that there shall be a wedding, she's going to marry <u>him</u>

15	அப்படி-ஆ?	is that so?
	அ(ப்)-படி	that way, that manner
	இ(ப்)-படி	this way, this manner, thus
	எ(ப்)-படி	which way? which manner? how?
	இனிப்பு	sweetness, sweet thing; sweet (adj.)
16	செய்தி	news [from செய் (W) 'do, make']
16-17	நானும் ... வேண்டாம்-ஆ?	Should I not also . . . ? (STR: 12.24)
	இந்தாருங்கள்	"here, take this" (said in offering something to someone) non-respectful form: இந்தா
18	மாம்-பழம்	ripe mango ("mango-fruit")
	பழம்	(ripe) fruit
	vs. காய்	unripe fruit, vegetable
20	வெறும் (adj.)	plain, simple, mere, "pure and simple"
	தந்திரம்	stratagem, scheme, trickery, cunning (IA <u>tantra</u> 'main principle, system, doctrine')
21	மந்திர சக்தி	magic power (IA <u>mantra-śakti</u> 'spell-power')
	மந்திரம்	magic; spell
	சக்தி	power

22 உண்டு-ஆகு (W) — come into being

24 திட்டம் — plan; certainty; expectation (IA d̤ṛḍha 'that which is fixed, certain')

25 புரி (W) — become comprehended

26 சாப்பிடு (W) — eat, drink (STR: 17.24a)

உடன், உடனே — at once, immediately

28 உண்டு-ஆயிற்று — non-rational past of உண்டு-ஆகு (W) 'come into being'

cf. போயிற்று — non-rational past of போ, போகு (W) 'go' (STR: 15.10a)

29 ஓடு (W) — run

28-29 "it ran in [to] the magician's proximity" = it ran toward the magician

30 கதவு — door

அடை (S) — shut, close

31 உடை (S) — break, crack, shatter (trans.)

vs. உடை (W) — break, crack, shatter (intrans.) (STR: 15.37)

32 பாய் (W) — rush forth, spring, flow

33 எருமை-இடமிருந்து — from the buffalo

> The ablative case (-இலிருந்து), which derives from the combination of the locative case with the AvP of இரு (thus: "having been in" = 'from'), is used only with inanimate nouns. Animate nouns require a variant of the ablative formed by the substitution of -இடம் 'place' for -இல் (cf. 11.23). Thus:
>
> Inanimate-இலிருந்து 'from the [inanimate]'
>
> Animate-இடமிருந்து 'from the [animate]'
>
> Similarly, the use of the dative case for 'to' in the sense of motion towards is restricted only to inanimate nouns. Animate nouns require the use of -இடம் instead of the dative (cf. 12.13). Thus:
>
> Inanimate-க்கு(ப்)போ 'go to the [inanimate]'
>
> Animate-இடம் போ 'go to the [animate]'

(33) தப்பு (W) — escape, slip away (STR: 16.8)

34 நசுக்கு (W) — crush

vs. நசுங்கு (W) — get crushed

> Note the semantic relationship between two Sandhi 3a verbs which differ only in that one ends in a double hard letter and one does not. It is the same "affective/effective' relationship that obtains between weak/strong versions of the same root (STR: 15.37). Since 3a verbs are always weak, an identical root cannot show a weak/strong contrast. Instead, affective/effective pairs of 3a verbs show a contrast within the verb root itself: the root which ends in the double hard letter is "effective" (i.e., used when the action primarily affects the object) and the root which ends in a single hard letter (with or without a preceding nasal letter) is "affective" (i.e., used when the action primarily affects the subject). What remains the same in both the case of these 3a verb pairs and the previously mentioned weak/strong pairs, of course, is a contrast between single vs. double hard letters--either in the verb root itself or in the verb's suffixes.

கொல் (W) — kill (STR: 18.29)

35 இனி, இனிமேல் — henceforth, from now on

36 ஏமாற்று (W) — deceive, let down, disappoint

vs. ஏமாறு (W) — be deceived, be disappointed (STR: box above)

37 ...பெண்களை ஏமாற்ற மாட்டான் — he won't deceive women...

> The future negative of verbs with rational subjects is expressed as follows:
>
> A ... infin. மாட்டு-PNG — 'A won't do X'
>
> Thus, e.g.
>
> அவன் போக மாட்டான் — 'he won't go'
>
> நான் இங்கே இருக்க மாட்டேன் — 'I won't be here'
>
> Like 'won't' in English, this construction can be used in the sense that implies 'refuse to'.

The future negative of verbs with <u>non-rational</u> subjects is formed as follows:

weak verb + ஆது strong verb + க்காது	'it won't do X'

Thus, e.g.

வெளியே தெரியாது	'it won't be visible outside'
அப்படி இருக்காது	'it won't be that way'

20. பாவம் யாருக்கு?

பாவம்	sin (IA pāpa idem)
யார்	who?
1 நண்பன்	friend (male)
நடராசன், நடராஜன்	Naṭarājan (IA), a male name
விசித்திரம்	strange, curious, peculiar (IA vicitra 'diversely colored')
2 ஆசாமி	fellow, individual (Urdu āsāmi idem)
தீங்கு	evil, harm
மாட்டான்	(STR: 19.37)
யாருக்கு-உம் தீங்கு செய்யமாட்டான்	he won't do evil to anyone, he would do harm to no one ("he won't do evil to whom-inclusive")

The interrogative-expression- உம் construction, which in affirmative contexts is used for open-ended reference (STR: 18.10), is conversely used in negative contexts for open-ended exclusion. Once again, this is similar to the use in English of 'any' in negative contexts for universal negation or total exclusion. Thus, e.g.

எங்கேயும் போகவில்லை	'didn't go anywhere, went nowhere'
எப்போதும் நடக்காது	'won't happen anytime, will never happen'
எப்படியும் செய்யமுடியாது	'can't do it in any way, in no way can it be done'
எதையும் பார்க்காமல்	'without seeing anything, seeing nothing'
எந்த ஊரிலும் இல்லை	'not in any town, in no town'

3 புழு — worm

பூச்சி — bug or worm

புழு பூச்சிகள் — worms and bugs (Co-ordinate compounds—i.e., 'A [and] B'—can be formed when A and B are similar entities. Note that a single plural suffix is added to the last member of the compound.)

4 இரக்கம் — compassion, mercy, pity [from இரங்கு (W) 'feel compassion']

காட்டு (W) — show (STR: 16.10a)

3-4 புழு பூச்சிகள்-இடத்தில்-உம் இரக்கம் காட்டுவான்

he shows compassion even for worms and bugs

a

> Certain nouns of feeling are related to the object of the emotion by the suffix - இடம் 'place' or - இடத்தில் 'in the place'. e.g.,
>
> | | | |
> |---|---|---|
> | A- இடம் | இரக்கம் | 'compassion for A' |
> | A- இடம் | அன்பு | 'affection for A' |
> | A- இடம் | பொறுமை | 'patience with A' |
>
> Cf. STR: 18.10-11

b

> When a sentence does not refer to a specific time in the past, present, or future, but rather makes an assertion about a type of event that is generally true (in the sense of having occurred in the past and being reliably expected to recur indefinitely many times in the future, such as a law of nature or any other regular occurrence), Tamil uses the <u>future tense</u> whereas English tends to use simple present: e.g.
>
> | | |
> |---|---|
> | சூரியன் கிழக்கில் உதிக்கும் | 'the sun rises in the east' |
> | தினமும் சினிமா பார்ப்பான் | 'he sees movies daily' |
> | அவள் அழகாய்ப் பாடுவாள் | 'she sings beautifully' |
> | கறி சாப்பிட மாட்டார்கள் | 'they don't eat meat, they won't eat meat' |

4 காப்பி — coffee (Eng.)

ஈ — house-fly

5 விழு (W) — fall

(5) காப்பியில் ஈ விழுந்தால் — if a fly falls in his coffee

> A ... verb + past tense + ஆல் — 'if A does X, if A did X'
>
> This verb form is called the "conditional". It does not vary in form regardless of the PNG identity of its subject or whether the verb is referring to a future, present, or past time. It has a past-tense suffix because a conditioning event (the X in 'if X, then Y') normally occurs before the conditioned event (Y) and therefore, <u>relative to Y</u>, is in the past. Except for the final letter (ல்), the conditional form of a verb is identical to the feminine singular PNG form of its past tense: e.g.
>
> சொன்னாள் — 'she said'
>
> சொன்னால் — 'if [A] says, if [A] said'

சா, சாகு (W) — die (the past tense of this verb is irregular: செத்த் + PNG)

.6 விடு (W) — leave, release, let go

அந்த ஈயை(ச்) [சாக] விட மாட்டான் — he won't let the fly die

> A-acc.[... infin.] விடு — 'let A do X'
>
> When added to the infinitive of a verb, விடு 'leave, let go' may have an extended (i.e. non-literal) meaning similar to the use of 'let' in English.

எடு (S) — take

தரை — ground, floor (IA dharā 'earth')

7 வை (S) — place, put (carefully or purposefully) (STR: 16.12, box <u>b</u> at line 3-4 above)

vs. போடு (W)[1] — let drop, dump, put (without being careful)

செத்து — the AvP of சா, சாகு (see line 5 above)

கிட (S) — lie, be in a prone position (STR: 17.24b)

செத்து(க்) கிட — lie dead ("die [and] lie") (STR: line 5 above)

8 குடி (S) — drink

10 பேர் — [a number of] persons (see 3.4)

நாங்கள் இரண்டு பேரும் — the two of us, both of us (STR: 17.23)

---

[1] This verb is irregular in forming its past tense as in STR: 18.15a in spite of its having a <u>long</u> vowel: போட்டான் 'he put'.

12 முடி (W)	end (intrans.), be completed
vs. முடி (S)	end (trans.), complete, finish
பந்தி	row (of people seated for dining)
உட்கார் (W)	sit (Note the first-person plural PNG suffix, indicating that the narrator includes himself in the subject எல்லோரும் 'everyone'.)
13 சாப்பாடு	food, meal [from சாப்பிடு (W) 'eat']
பரிமாறு (W)	serve [food] (Note the use of an unidentified 'they' as the subject where English would tend to use a passive expression: 'food was served'. The use of the Tamil "passive" [STR: 25.5-7] is relatively infrequent.)
14 இலை	leaf (here: banana leaf on which food is served in South India)
பாச்சா	cockroach
15 இடது	left
vs. வலது	right
16 தள்ளு (W)	push, push aside
சாப்பிடு (W)	eat, drink (NB: This is not a Sandhi 3a verb--perhaps because its implicit structure may be சாப்பு [meaning unclear] + இடு 'put forth'--thus STR: 18.15a)
17 மறு-படி-உம்	again ("other-manner-inclusive")
19 போர்-ஆட்டம்	battle, struggle ("war-motion")
20 நட (S)	occur, happen; walk
21 பெரிய(வ்)-அர்	a big man; an important man; an elderly man (STR: 10.18)
22 பொறு (S)	endure, bear, tolerate
23 ஒரே (adj.)	a single, the same ("one [emphasized]")
அடி	a blow [from அடி (S) 'strike [a blow], beat']
கொல் (W)	kill (STR: 18.29)
பாவம்	sin, sinful act; (also used as exclamation of pity something like "What a shame!") (IA pāpa 'sin')

24 முணு-முணு (S) — murmur, mumble, mutter

cf. முனகு, முணகு (W) — murmur, mumble; groan, moan
(Note that certain two-letter verb roots are reduplicated to intensify the effect: e.g. கருத்தது 'it got black'
vs. கருகருத்தது 'it got very black')

உயிர் — life, spirit, breath; living thing
(STR: line 2 above)

25 கூடாது — (STR: 17.17b)

27 தேள் — scorpion

28 அடி (S) — strike [a blow], beat, hit

அதை அடிப்பாய்-ஆ மாட்டாய்-ஆ? will you hit it or won't you?
(Note that two or more questions asking about alternatives are simply strung together without the use of a connecting word like 'or'.)

கேள் (S) — ask; hear, listen (STR: 18.7)

30 என்றைக்கு, என்று — what day?, when? (STR: line 2 above)

vs. அன்றைக்கு, அன்று — that day, then

இன்றைக்கு, இன்று — today

32 உனக்கு-ஆக மற்றவர்கள் அடிக்கிறார்கள், இல்லையா?
Others are doing the hitting for you, aren't they?
(Notice that the present tense is used because although this refers to a recurrent action, it is not implied that this type of event will continue indefinitely.)

A-dat. -ஆக	'for A, on A's behalf'

34 சேர் (W) — join, become joined to or attached to, combine with
(STR: 16.10b)

vs. சேர் (S) — join together, attach to, combine, include (trans.)

(Notice that the affective verb of an affective/effective pair [STR: 15.37] is not necessarily intransitive in the sense of having no accusative object.)

33-34 அந்த(ப்) பாவம் உன்னை(த்) தானே சேரும்?

that sin will in fact accrue to none other than you, [wouldn't you agree?]

. . . தானே . . .? . . ., [wouldn't you agree?]

தானே is a combination of the two emphatic elements தான் (STR: 11.21) and -ஏ (STR: 4.26): தான் focuses the assertion on உன்னை (implying that it is true of உன்னை rather than of any other alternative) and -ஏ reflects the speaker's feeling that he is stating something that the hearer would not have anticipated. The question mark (and in actual utterance, a particular intonation of the sentence) indicates an implicit questioning attitude (no reply is expected) conveying something like 'wouldn't you agree?' or 'how can you be unmindful of this fact?'

35 அவர்களை நான் [அடிக்க](ச்) சொல்லவில்லையே!

I did not tell them to hit anything!

A-acc. [. . . infin.] சொல் 'tell A to do X'

38 வாது - இரு (W) debate, argue, discuss ("put forth argument")

வாது, வாதம் discussion, debate, argument (IA vāda 'talk, dispute')

21. வானமும் மரமும்

வானம்	sky
மரம்	tree
1 காலம்	time, season (IA <u>kāla</u> idem)
முன் ஒரு காலத்தில்	once upon a time, at a time in the past
செடி	plant
வயலோரம் = வயல் ஓரம்	(the practice of writing successive words together without a space between them is common and should be taken into account in trying to recognize words)
வயல்	cultivated field
ஓரம்	edge, border
2 வளர் (W)	grow (intrans.)
vs. வளர் (S)	grow (trans.), raise (as a crop, pet, child, etc.)
3 ஆ, ஆகு (W)	become
ஆயிற்று	it became (யி instead of கி)
கிளை	branch
4 விரி (W)	spread out, spread open (intrans.)
vs. விரி (S)	spread out, spread open (trans.)
கோபம்	anger (IA <u>kopa</u> idem)
5 அடை (W)	reach, attain
"the sky reached anger" =	the sky got angry (அடை is used in this way with a number of nouns of emotion)
ஏ மரமே!	Hey, tree!
மண்	earth, soil
6 பிற (S)	be born
7 சாதி, ஜாதி	caste, class, species (IA <u>jāti</u> idem)

(7) தாழ் (W) become low, sink low, become debased

தாழ்ந்த (adj.) low, lowly, debased (தாழ்-ந்த்-அ)

If the adjective ending -அ is added to a verb plus its past-tense suffix, the result is an Adjectival Participle (AjP), which enables the verb to describe or qualify a noun in the manner of an adjective: e.g.

தாழ்ந்த சாதி	'low caste, depressed class'
படித்த பெண்	'educated woman'
செத்த ஈ	'dead fly'
நசுக்கின பூ	'crushed flower'
போன மாதம்	'last month' (the "gone month")

In fact, this addition of -அ enables an <u>entire clause</u> (of which the AjP is the final element) to describe or qualify a noun. Such a clause functions in exactly the same way as those single words that we call "adjectives", but when an entire clause functions as an "adjective" in this way it usually must be translated by a relative clause, which is the form taken in English by clauses that qualify nouns: e.g.

[வெளி நாட்டில் படித்த] பெண்	'woman who studied abroad'
[காப்பியில் விழுந்து செத்த] ஈ	'fly that fell in the coffee and died'
[யானையின் கால் நசுக்கின] பூ	'flower that the elephant's foot crushed'

The AjP's that function as single-word "adjectives" are of course simply AjP's of this latter type minus any other relevant elements within the clause. Thus:

[படித்த] பெண்	"woman who studied" = 'educated woman'
[செத்த] ஈ	"fly that died" = 'dead fly'
[நசுக்கின] பூ	"flower that [something] crushed" = 'crushed flower'

There are corresponding present, future, and negative AjP's (STR: 23.19). An AjP never varies in form regardless of the PNG identity of any word associated with it.

8 நிலை state, status [from நில் (S) 'stand']

தாழ்ந்த-து lowly thing, that which has become low

PNG suffixes are added to AjP's (whether a single-word AjP or an AjP clause) in the same manner and for the same reason that they are added to other types of adjectives (STR: 10.18). Thus, the following sentences:

அவன் படித்தவன் 'he is educated, he is an educated man'

அவன் வெளிநாட்டில் படித்தவன் 'he is one who has studied abroad, he is foreign-educated'

அவன் காப்பியில் விழுந்ததைப் பார்க்கவில்லை 'he didn't see the thing that fell in his coffee, he didn't see what fell in his coffee'

contain the following AjP-PNG constructions:

[படித்த(வ்)]-அன் 'he who studied'

[வெளிநாட்டில் படித்த(வ்)]-அன் 'he who studied abroad'

[காப்பியில் விழுந்த]-து-acc. 'that which fell in the coffee' *

The word formed by the addition of a PNG suffix to an AjP is called a "participial noun". Note that the past-tense non-rational participial noun happens to be identical to the past-tense non-rational singular finite verb (excluding the form of Sandhi 3a verbs). Thus, e.g.

செத்தது (செத்த்-அது = verb-tns-PNG) 'it died'

செத்தது (செத்த-து = AjP-PNG) 'that which died'

as in:

ஈ காப்பியில் விழுந்து செத்தது 'a fly fell in the coffee and died'

செத்தது மறுபடியும் பிறக்காது 'that which has died will not be born again, what has died will not be born again'*

*Be careful not to be confused by the English use of 'what' for the meaning 'that which, the thing which'.

எல்லை boundary, limit

9 நுழை (W)	enter
கூடாது	(STR: 17.17b)
10 அட, அடடா, அடே, அடடே	an exclamation of surprise, pity, regret, disgust, etc.
உயரம்	height; high, tall
இடம்	place, position, location; space or room (for something)
11 உயர் (W)	become high or elevated
உயர்ந்த (adj.)	high, elevated (STR: box at line 7)
12 உயர்ந்த-து	elevated thing, that which has become high (STR: box at line 8)
13 கேள் (S)	ask; listen, hear (STR: 18.7)
14 பொருள்	substance (thus: thing; meaning; wealth) (STR: 9.22)
15 தாங்கு (W)	bear (as a load or burden, either physically or figuratively), support, sustain
எல்லா(வ்)-அற்று-ஐ-உம்	everything [accusative case] (STR: 9.22)
	(அற்று is the oblique form of the non-rational plural PNG suffix, required when there is a case suffix)
16 அறிவு	knowledge [from அறி (W) 'know']
18 ஐயா	sir
அறிஞர்	knowledgeable one, scholar (cf. line 16)
முட்டாள்	fool
19 விட	(STR: 3.2)
பெருமை	greatness; pride
20 மிகு (W)	become abundant or excessive
மிகுந்த-து	that which is (i.e. has become) abundant or excessive (STR: box at line 8)

19-20 "compared to all things your greatness indeed is that which is abundant"

= you are greater than all things

21 வளர்ச்சி	growth [from வளர் (W) 'grow']
இடம்	space or room (for something); place, location
23 கேலி செய் (W)	mock, make fun of ("make sport") (IA <u>keli</u> 'amusement')
23-24 உன்னை என்ன செய்கிறேன், பார்!	See what I do to you!
25 திடீர் – என்று	suddenly ("[as if with the sound]: திடீர்")

> Sound symbolism (the use of sounds to imitate or symbolize certain qualities of motion, light, sounds, emotions, etc.) is common in Tamil. என்று is used to "quote" these imitative and symbolic syllables (also called "onomatopoeic"), which are generally two syllables long and often reduplicated (when appropriate to the symbolism).

வெப்பம்	heat (as of the weather)
26 குறை (S)	reduce, lessen, decrease (trans.)
vs. குறை (W)	diminish, decrease (intrans.)
இலை	leaf
குளிர்	cold (n.); cold, cool (adj.)
தாங்கு (W)	bear, endure (cf. line 15)
27 பழு (S)	change from green to yellow-orange-red, ripen
காய் (W)	dry, dry out (intrans.)
28 உதிர் (W)	drop off or fall off (as leaves, fruit, etc.)
vs. உதிர் (S)	make (e.g. leaves) drop off, shake off
காற்று	wind, breeze, air
பற (S)	fly in the air
29 மொட்டை	baldness, denuded state
அழகிய (adj.)	beautiful

30 இலைகளெல்லாம் = இலைகள் எல்லாம் (for the position of எல்லாம் following the noun, see 17.7)

எல்லாம் (= எல்லா - ~~ற்~~ - ~~று~~ம்) — everything, all [things]

(This is the reduced form used when there is no case suffix. See line 15 above for the form with case suffixes.

32 உடம்பு	body
மாற்று (W)	change, transform (trans.)
vs. மாறு (W)	change (intrans.) (STR: 19.34)
33 உயிர்	life, spirit, breath; living thing
அழி (S)	destroy, wipe out
vs. அழி (W)	be destroyed, perish
34 பார்க்கலாம்	let us see, we shall see (cf. line 32 and see STR: 15.32 for the variation in English glosses of this form)
35 பனி	dew, frost, snow
பொழி (W)	pour forth, spew
தரை	ground, floor
35-36 தரை(ய்)-எல்லாம்	all [over] the ground (cf. line 1 and line 30)
37 புயல்	gale, storm
வீசு (W)	blow (as a wind); fling, throw
38 விழு (W)	fall
39 மாதம், மாசம்	month (IA <u>māsa</u> idem)
கழி (W)	elapse, pass, be expended
40 சோர் (W)	languish, become weary
தளிர் (S)	sprout leaves
தளிர்	leaf-bud
41 ஆயின	past non-rational plural of ஆகு 'become' (cf. line 3 and STR: 15.10a)
கொஞ்ச நாளில்	in a few days
கொஞ்சம்	a little, a small amount
பூ	flower

42	காய்	young (unripe) fruit, vegetable
	உண்டு-ஆகு (W)	come into existence
	அழி (W)	(see line 33)

22. கெட்டிக்கார மந்திரி

கெட்டி(க்)-கார (adj.)	clever	
கெட்டி(க்)காரன்	clever man or boy	cf. 13.5
கெட்டி(க்)-காரி	clever woman or girl	
கெட்டி	cleverness; firmness	
மந்திரி	minister, king's counsellor (IA <u>mantrin</u> idem)	
1 அரசன்	king	
2 நிரம்ப (adv.)	much, greatly, very [infinitive of நிரம்பு (W) 'become filled']	
கொடிய (adj.)	cruel, wicked	
3 அறிவு-ஆளி	wise person, intelligent person ("one who controls knowledge")	
4 கடல்-கரை	sea-shore	
5 மந்திரி-ஆர்-ஏ!	O minister! (Depending on the particular noun involved, -ஆர், -அர், and -ர் are each used as the rational plural PNG suffix to convey respect---cf. 5.0, 6.6, 20.21)	
நீர்	you (This pronoun, which is not now in common use, is the plural of singular நீ and therefore is used out of respect, although it is not as respectful as the more common plural நீங்கள்.)	
6 இல்லையா?	is it not so?	
7 எத்தனை	how many? (usually used with countable nouns)	
vs. அத்தனை	that many	
இத்தனை	this many	
மணல்	sand, grain of sand	
8 சொல்லும்	tell [me] (the addition of -உம் to a verb used as an imperative is required when its subject is நீர் ---cf. STR: 1.1c)	
பார்ப்போம்	we shall see (STR: 16.12)	
9 யோசி (S)	ponder, consider, think over (IA <u>yuj</u> 'yoke; fix [the mind]')	

10 பிறகு — then (i.e. subsequently), later, afterwards (related to பின் 'after')

லட்சம், இலட்சம் — lakh (= one hundred thousand) (IA laksa idem) (Note that in numeral compounds, non-final numerals take the oblique form.)

10-11 எண்-பத்து-ஏழு — eighty-seven

எண்-பது — eighty (oblique form of numerals ending in -பது is -பத்து) (for -பது, see 1.8)

எட்டு — eight (combining form: எண்-)

11 ஆயிரம் — thousand (IA sahasra idem)

தொள்-ஆயிரம் — nine hundred ("slack thousand")

அறு-பது — sixty

ஆறு — six (combining form: அறு-)

13 நன்று-ஆய் — well, good (STR: 10.7a)

நன்று (=நல்+து) — that which is good

14 எண்ணிக்கை — count, number [from எண்ணு (W) 'count']

எண்ணிக்கை அதிகமாய் இருந்தால் — if your count is excessive (STR: 18.35, 20.5)

15 உம் — oblique form of நீர் (cf. உன் and உங்கள், oblique forms of நீ and நீங்கள் respectively)

தலை — head

வெட்டு (W) — cut (off), chop (off)

குறைவு — a lesser amount; insufficiency, lack [from குறை (W) 'diminish']

17 வீசு (W) — fling, throw; blow (as the wind)

18 அரசே — form of அரசன் used in address

[நான் சொன்ன] எண்ணிக்கை — the number that I said (STR: 21.7)

19 சரி — correct, right; OK

20 தப்பு — wrong, mistake

[நீர் சொன்ன]-தை விட — than what you said (STR: 21.8)

21 ஆயிரத்தெட்டு = ஆயிரத்து எட்டு

"than what you said, the sand's count [is] a thousand-eight excessive" = the number of grains of sand is 1008 greater than what you said

23 அலை — wave

24 [நான் சொன்ன] பிறகு — after I said [it]

> The AjP construction used with certain nouns of time or manner corresponds to certain temporal or manner clauses in English: e.g.
>
> அவன் போன போது — 'when he went, the time that he went'
>
> நான் சொன்னபடி — 'as I said, in the way that I said'
>
> நீ வந்த பின் — 'after you came, after you come'
>
> (NB: பின் / பிறகு always occurs with a past AjP, even when the event is something that has not yet happened, since the tense is <u>relative</u> to the other event in the sentence: given the situation 'after event A, event B', event A is necessarily past <u>by the time of event B</u>, even if both events are in the future at the time the statement is made.)

25 நிமிஷம், நிமிடம் — minute (IA <u>nimiṣa</u> 'wink of an eye')

26 கூட்டு (W) — add to, collect together; sweep

vs. கூடு (W) — accumulate, come together, increase (intrans.)

விடு (W) — leave, release, let go (STR: 18.15a)

இந்த அலைகள் மணலை(க்) கூட்டிவிட்டன — these waves have added to the sand

> AvP விடு — 'do X and leave or let go of [the object of, or any further involvement in the act, resulting in a significantly altered state of affairs]'
>
> When added to the AvP of a verb, விடு 'leave, let go' may have an extended meaning as suggested above. The "altered state of affairs" may include such cases as the completion of a task, fulfillment of an expectation, transition from one state to another, etc. A sense of the range of its appropriate use must come from observing many individual instances. When used with reference to

an event in the immediate past, it may correspond to the English present perfect ("have ___ed"). For example, the use here of an AvP plus விடு (as opposed to the verb alone) reflects the speaker's feeling that by increasing the number of grains of sand the action of the waves has altered a significant factor in the matter under discussion.

28 பதில் — in lieu of; reply, answer (Arabic badal 'exchange, return')

[மந்திரி சொன்ன] பதில் — the reply the minister gave (cf. line 18)

நியாயம் — justice; just, proper (IA nyāya 'propriety, justice')

29 மடக்கு (W) — fold, bend (trans.); trap (as in an argument)

vs. மடங்கு (W) — be folded, bend (intrans.)

28-29 "but [he] must trap him any-how" = but he must trap him somehow [i.e. in any way possible] (STR: 18.10)

30 முதல் — the first; chief, main

முதலில் — at first, in the beginning, earlier

[நான் முதலில் சொன்ன]-து — what I said earlier, that which I said earlier (cf. line 20)

34 காற்று — wind, breeze, air (sometimes the -இன் genitive of a noun is itself used as the oblique form to which other case suffixes are added)

வேகம் — speed; fast (IA vega 'speed')

36 குறை (S) — lessen, decrease, reduce (trans.) (STR: box above)

vs. குறை (W) — diminish, decrease (intrans.) (cf. குறைவு in lines 15 and 33)

38 தெரி (W) — become visible, become apparent

40 முதல் மந்திரி — chief minister

41 ஆக்கு (W) — make, make become

vs. ஆகு (W) — become

23. புலவரும் மந்திரியும்

புலவன்	poet (– ர் is used in place of – ன் out of respect)
மந்திரி	minister, king's counsellor (IA <u>mantrin</u> idem)
3 கஞ்சன்	miser, skinflint
4 அரண் – மனை	palace ("fortified house")
பல (noun or adj.)	many
vs. சில (noun or adj.)	a few, some
5 பாடு (W)	sing, sing of, compose poetry
புகழ் (W)	praise
புகழ்	praise, fame
7 எவ்வளவு	how much? (occurs with countable as well as mass nouns)
vs. இவ்வளவு	this much
அவ்வளவு	that much
அளவு	amount, measured quantity
பணம்	money (IA <u>pana</u> 'wages; copper coin')
10 மைல்	mile (Eng.)

11 இவர்கள் உங்களைப் பாட(ப்) பல மைல் நடந்து வந்திருக்கிறார்கள்.

they have come walking many miles to sing in praise of you ("they to sing of you came walking many miles and are [here] ")

AvP இரு 'do X and be [in a place, state, or set of circumstances resulting from the act]'

When added to the AvP of a verb, இரு 'be' may have an extended meaning as suggested above. This construction sometimes corresponds to the English perfect tense ("have ___ed"), as here, and sometimes to a "be" expression: e.g.

அதைப் படித்திருக்கிறேன்	'I have read that'
இது உடைந்திருக்கிறது	'this is broken'
இது பழுத்திருக்கிறது	'this has ripened, this is ripe'

12 ருபாய் — rupee (IA <u>rūpya</u> idem)

வீதம், விகிதம் — rate (IA <u>vihita</u> 'that which is distributed')

"[for one mile one rupee] rate may give" = let us give at the rate of one rupee per mile

13 உள்(ள்)-ஊர்(க்)-காரன் — a local man ("inside-town-man") (Sandhi 4)

அப்படி-ஆனால் — if so, if that be so, in that case

ஆனால் (= ஆகினால்) — conditional form (STR: 20.5) of ஆகு (W) 'become' (usually written attached to preceding word since the independent word ஆனால் means 'but')

14 கிடை (S) — be obtained, be received

"to him just one rupee will be obtained" = he would get just one rupee

> In addition to definite statements about the future ('will do X'), the future tense is used for conjectures about probable or hypothetical events or states of affairs ('will likely do X' or 'would do X'; 'is likely the case' or 'would be the case'). See also STR: 17.4-5.

15 ஆகவே — therefore, thus, this being the case

வைகுண்டம் — Vaikuṇṭha (IA), Viṣṇu's heaven

17 தூரம் — distance; far (IA <u>dūra</u> idem)

19 குடி-இரு(S) — be resident, reside

[விஷ்ணு குடியிருக்கும்] வைகுண்டம் — Vaikuṇṭha where Viṣṇu lives

> The <u>present-tense AjP</u> is analogous in form to the past AjP: verb-tense-அ. E.g.
>
> படிக்கிற பையன் — 'boy who is studying'
>
> வருகிற யானை — 'elephant that is coming'
>
> However, it is a convention of written Tamil that the use of the future AjP is preferred for non-past situations (either the future <u>or</u> the present) which is why a future AjP is used here---although குடியிருக்கிற would also be correct.
>
> The <u>future AjP</u> is irregular in form. Rather than utilizing an analogou analogous verb-tense-அ form, the future AjP is formed by adding -உம் or -க்கும் directly to the verb root (weak or strong, respectively) and so happens to be identical to the non-rational future-tense finite verb (STR: 16.10b, 16.11). Thus, e.g.
>
> [வெளிநாட்டில் படிக்கும்] பையன் — 'boy who will study abroad, boy who is studying abroad'

(19) [தெருவில் வரும்] யானை — 'elephant that will come down the road, elephant that is coming down the road'

The AjP and the finite verb are distinguished, of course, partly by their position in the sequence of words. Thus:

யானை தெருவில் வரும் — 'an elephant will come down the road'

There is a single negative AjP that is used for all tenses. It is formed by adding -அ to the non-rational future negative finite verb (STR: 19.37): e.g.

படிக்காத பையன் — 'boy who didn't study, boy who isn't studying, boy who won't study'

வராத பையன் — 'boy who didn't come, boy who isn't coming, boy who won't come'

20 ஆயிரம் - ஆயிரம் — thousands and thousands ("thousand-thousand")

22 விரும்பு (W) — like, wish, desire

23 அல்ல(வ்) - ஆ? — is [he] not?, is it not so? (cf. Fr. "n'est ce pas?")

அல்ல — is/are not (used only in "equational" sentences: 'A is not (a) B')

கூப்பிடு (W) — call; invite (not a Sandhi 3a verb: கூப்பு + இடு)

கூப்பிடு தூரம் — hailing distance, 'ear shot' ("call-distance") (in certain compounds, a verb may be the first member)

26 கஜேந்திரன் — a male name (IA gaja 'elephant' + indra 'lord')

27 யானை — elephant

26-27 கஜேந்திரன் என்று ஒரு யானை — an elephant called Gajendra (Note the use of என்று in "quoting" the name of something.)

28 [பக்கத்தில் இருக்கும்] குளம் — a pond that is nearby (STR: box above)

(1) Note that an AjP clause may begin in the middle of a sentence without anything to signal that what precedes (... அந்த யானை) belongs to the main clause and what follows (பக்கத்தில் ...) belongs to an AjP clause. (cf. the remarks in STR: 11.22)

(28) (2) Note that the tense of the AjP here is non-past since <u>relative to the point in the narration</u> the pond <u>is</u> (rather than <u>was</u>) nearby, whereas due to tense-agreement rules in English this phrase would be translated as 'a pond that was nearby'.

29 தண்-நீர்	water ("cool-water") (Sandhi 5b)
குடி (S)	drink (STR: 14.10)
இறங்கு (W)	descend, get down
vs. ஏறு (W)	ascend, climb
30 முதலை	crocodile, alligator
31 கவ்வு (W)	seize with the mouth
கவ்வி(க்)கொண்டது	(STR: 19.10--the use of கொள் with this verb naturally follows from its normal implication that what is seized is held onto)
32 உடன், உடனே	immediately, at once
கூப்பிட்ட(வ்)-உடன்	as soon as it called (STR: 22.24--note that உடன், உடனே always occurs with a past AjP, even when referring to a future event (i.e. 'as soon as A does X'), for the same reason that பின், பின்னே, பிறகு does so.)
33 வந்து விட்டார்	(STR: 22.26--the use of விடு reflects the speaker's feeling both that Visnu's coming has fulfilled an expectation or hope [the elephant's] and that it has significantly altered the state of affairs [the crocodile's prospects])
கஷ்டம்	hardship, difficulty (IA <u>kasta</u> idem)
34 சக்கரம்	wheel; discus, one of Visnu's five weapons (IA <u>cakra</u> idem)
எறி (W)	throw
35 கொல் (W)	kill

36 [வைகுண்டத்தில் இருப்ப](வ்)-அர் he who is in Vaikuṇṭha

> Although the future AjP is irregular, participial nouns (STR: 21.8) of the future tense are formed as if there were a regular future AjP of the form verb-future tns- அ. Thus: e.g.
>
> படிப்பவன் (படிப்ப(வ்)-அன்) 'he who studies'
>
> பிறப்பது (பிறப்ப-து) 'that which is born'
>
> வருவது (வருவ-து) 'that which is coming'
>
> செய்பவள்* (செய்ப(வ்)-அள்) 'she who does'
>
> Each of these, of course, may be used for any non-past situation (STR: box above): i.e. 'that which does X, is doing X, or will do X'.
>
> *Note that in rational participial nouns of weak verbs the future-tense suffix is single ப் instead of the ப் used in finite verbs (STR: 16.10a). The purpose of this is probably to avoid having two வ syllables in a row.

குரல் voice

கேள் (S) be audible, be heard (used with subjects such as 'voice', 'sound', etc.); hear; ask

37 [வைகுண்டத்தில்... கேட்டது] என்றால் if the elephant's voice was audible to him who is in Vaikuṇṭha

> [...] என்றால் 'if it is the case that..., if ...'
>
> Any statement followed by என்றால், the conditional form (STR: 20.5) of the quotative verb என், is an alternative way to form a conditional clause. It is especially useful when the final verb of the statement to be made conditional is one that has no conditional form (e.g. வேண்டும், இல்லை).

அது ரொம்பப் பக்கம்தானே? it is indeed very close [don't you agree?]

ரொம்ப (adv.) very, greatly, much

தானே (STR: 20.33-34)

39 பாவம் sin, sinful act; (also used as exclamation of pity something like "What a shame!") (IA pāpa 'sin')

பொய் lie, falsehood

(39) பொய் சொன்னால்-உம் even though he told a lie

A ... conditional + உம்	'even if A does X, even though A did X, although A did X'

Notice that this construction, composed of the conditional form of the verb plus -உம் 'inclusive' and thus meaning literally 'even if', may be used to refer not only to events that have not yet occurred ('even if A does X') but also to events that have occurred ('even though A did X'), as here.

24. காகத்தின் கதை

காகம், காக்கா	crow
1 சீதை	Sītā (IA), heroine of the epic Rāmāyaṇa
ராமன், இராமன்	Rāma (IA), hero of the epic Rāmāyaṇa
காடு	uncultivated or overgrown area, forest
2 வெயில்	sun's heat, sunshine
"good sunshine"	the sun was hot
3 களைப்பு	fatigue, exhaustion (STR: 18.35) (cf. 18.36)
இருவரும்	the two [of them], both [of them] (STR: 17.23)
4 மரம்	tree; wood
அடி	base, bottom, underneath; (sole of) foot
5 மடி	fold, crease; lap
தலை	head
வை (S)	place, put [carefully or purposefully]
vs. போடு (W)	drop, dump, put [without being careful]
6 படு (S)	lie down
சிறிது	a little, small (from adj. root சிறு 'small' plus non-rational singular PNG)
உறங்கு (W)	sleep, fall asleep (STR: 22.26---the use of விடு is motivated by the transition from the waking state to sleep, the achievement of the expected result)
8 இந்திரன்	Indra (IA), lord of the gods
மகன்	son
சயந்தன், ஜயந்தன்	Jayanta (IA), Indra's son
9 வழி	way, route

11 கவர் (W) — attract; seize

பேசு (W) — speak, talk

அவளிடம் பேசி(ப்)பார்த்தான் he tried speaking to her

> **AvP பார் 'do X and see [what happens]'**
>
> When added to the AvP of a verb, பார் 'see' may have an extended, non-literal sense similar to 'see' in such English expressions as 'taste it and see'. But whereas the construction in English is somewhat restricted (we cannot say, for example, 'he tasted it and saw'), this Tamil construction may be used in any form appropriate to a verb. It often corresponds to English 'try doing X' since the latter often means 'do X and see if it will be effective [for some purpose]'.

12 அவள் அவனோடு பேசவும் இல்லை; அவனைப் பார்க்கவும் இல்லை.
She neither spoke with him nor looked at him.

> The 'inclusive' suffix -உம் may not be added to finite verbs (i.e. verbs which end a sentence). To express statements such as 'he did both A and B' or 'she did neither A nor B', -உம் is added to the infinitives of the verbs and the appropriate endings follow each of the verbs (or sometimes just the final verb of the series). If the statement is affirmative, செய் 'do' is used as a "dummy" verb to which tense and PNG suffixes can be added. Thus, e.g.
>
> ஓடவும் இல்லை; நடக்கவும் இல்லை '[he] neither ran nor walked'
>
> பாடவும் மாட்டான்; ஆடவும் மாட்டான் 'he will neither sing nor dance'
>
> பாடவும் செய்தான்; ஆடவும் செய்தான் 'she both sang and danced'
> OR: பாடவும் ஆடவும் செய்தான்
>
> Note that this construction is not used for natural sequences such as 'lie down and sleep', for which the AvP is used (STR: 14.4b).

14 உரு, உருவம் — form, shape

எடு (S) — take

15 தோள் — shoulder

16 மார்பு — chest, breast

கொத்து (W) — peck

17 வலி (S) — hurt, be painful (Note the dative: cf. STR: 8.2)

cf. வலி — pain

சீதைக்கு மிகவும் வலித்து-உம் even though it was very painful for Sītā

> **A ... AvP- உம் 'even though A did X, although A did X'**
>
> Composed of an AvP plus -உம் 'inclusive', this construction literally means something like 'A did X [but] even then...'. Accordingly, when a speaker uses this form, he thereby explicitly states that the event occurred. This distinguishes it from the use with reference to past events of the conditional plus -உம் form (STR: 23.39). The latter may be used when the speaker assumes or suspects the event to have occurred, but it does not contain a <u>statement</u> to that effect, as does the AvP- உம் form.

18 அசை (W) — move (intrans.)

vs. அசை (S) — move (trans.)

அவள் சிறிது-உம் அசையவில்லை — she didn't move at all ("she didn't move even a little")

19 அசைந்தாலும் — (STR: 23.39)

"even if [she] moves a little" = (here:) if she moves even a little (cf.STR:25.35)

தூக்கம் — sleep [from தூங்கு (W) 'sleep, fall asleep']

20 கெடு (W) — become spoiled, go bad (STR: 22.26)

vs. கெடு (S) — spoil (trans.), ruin

நினை (S) — think, think of, believe

vs. யோசி (S) — think, think over, cogitate

21 இரத்தம், ரத்தம் — blood (IA <u>rakta</u> 'colored, reddened; blood')

22 பொங்கு (W) — well up, swell up (intrans.); also: cook [rice] (trans.)

23 அலறு (W) — cry loudly, scream

24 அவ்வளவு — that much, so much

vs. இவ்வளவு — this much

எவ்வளவு — how much?

அன்பு — love, affection (STR: 18.10-11)

vs. காதல் — romantic love

25 நனை (S) — wet, moisten

vs. நனை (W) — get wet

26 ஈரம் — dampness, wetness, moisture

படு (W) — come into contact, touch (involuntary); experience, undergo

விழி (S) — open the eyes, wake up (STR: 19.10---the use of கொள் is motivated by the fact that in waking up one generally "retains the consequences" of opening the eyes: one stays awake)

27 பொறுமை — endurance, patience, forebearance [from பொறு (S) 'bear, endure']

மனம், மனது, மனசு — mind, heart (IA manas idem)

28 நெகிழ் (W) — become soft, become loose

vs. நெகிழ் (S) — soften, loosen (trans.)

சீதையின் பொறுமை அவன் மனத்தை [நெகிழ] வைத்தது

Sītā's forebearance made his heart melt

a

> A-acc. [... infin.] வை 'make A do X, have A do X'
>
> When added to the infinitive of a verb, வை 'place, put [carefully or purposefully]' may have an extended meaning similar to the use of 'make' or 'have' in comparable constructions in English.

சிறுமை — smallness, meanness (cf. line 6 above)

(28) சயந்தனின் சிறுமை-ஓ ... but on the other hand, Jayanta's meanness...

b

> A-ஓ ... 'but (on the other hand) A ...,
> whereas A ...,
> but as for A, it ...'
>
> This use of -ஓ can be distinguished from the -ஓ added to a noun in a "dubitative" question both by context and by the absence of a question mark (or in actual utterance, an intonation typical of statements as opposed to questions).

29 பெரு, பெரும்	big, great (adj. root of பெரிய)
கோபம்	anger (IA <u>kopa</u> idem)
உண்டு-ஆக்கு(W)	bring into existence, create, produce
vs. உண்டு-ஆகு (W)	come into existence
30 புல்	grass, blade of grass
நிறைய (adj. or adv.)	abundantly, in plenty, a lot (of)
வளர் (W)	grow (intrans.)
vs. வளர் (S)	grow (trans.), raise (as a crop, pet, child, etc.)

"in the proximity grass abundantly grew-and-was" = there was a lot of grass growing nearby (STR: 23.11)

31 பறி (S)	pluck, take by force
வில்	bow (for archery)
32 வளை(S)	bend, curve, encircle (trans.)
vs. வளை (W)	bend, curve (intrans.), become curved
31-32 புல்லை வில்லாக வளைத்தான்	he bent the grass into a bow ("he bent the grass such that it be a bow") (STR: 10.7a)
மற்று-ஒரு(adj.)	a different, another

cf. மற்றொன்று (=மற்று-ஒன்று) (noun) a different one, another one

அம்பு	arrow
33 ஆக்கு (W)	make, make become
vs. ஆகு (W)	become

(33) புல்லை அம்பு ஆக்கினான் — he made the grass into an arrow ("he made-become-arrow the grass")

(Note that அம்பு does not have the suffix -ஆக as does வில் above because the meaning of -ஆக is present in the verb ஆக்கு.)

வல்ல(வ்)-அன்	strong man, capable man
ஆயுதம்	weapon, tool (IA ayudha idem)
34 அல்ல(வ்)—ஆ?	is [it] not?, is it not so?
பற (S)	fly in the air
35 உலகம், உலகு	world
மூன்று உலகமும்	the three worlds (the world here, the world above, and the world below) (STR: 17.23)
ஆனால்	but
36 தப்பு (W)	escape, slip away
திரும்ப-உம்	again ("to return-inclusive")
திரும்பு (W)	turn, return (intrans.)
vs. திருப்பு (W)	turn (trans.)
37 இராமனிடம்	(STR: 19.33)
38 விழு (W)	fall
மன்னி (S)	forgive, pardon
39 —படி	way, manner (always used with a prefixed expression: e.g. இப்படி 'this way')
வேண்டு (W)	request, plead

[மன்னிக்கும்]-படி வேண்டினான் — he begged [Rāma] to pardon him ("he requested thus: that [Rāma] would pardon him")

[A ... future AjP]-படி {வேண்டு / கேள் / etc.} '{request / ask / etc.} that A do X'

When followed by —படி 'way, manner' in conjunction with some verb of request, a future AjP clause refers to the action desired by the person that makes the request. Thus: e.g.

அவள் பணம் கொடுக்கும்படி கேட்டான்
'he asked that she give money, he asked her to give money'

---

(39)	போக்கு	going; tendency [from போ, போகு (W) 'go']
	போக்கு-இடம்	place to go ("going-place")
40	காமம்	(sexual) love, desire (IA <u>kāma</u> idem)
41	பார்த்து	(STR: 21.7)
	கண்	eye
43	மட்டு-உடம்	alone, just, only ("extent-inclusive")
	துளை (S)	bore, make a hole
	vs. துளை (W)	become perforated
44	இன்றைக்கு, இன்று	today

"to the crow [things] will not be visible [to] one eye" = the crow is blind in one eye

45	சாய் (S)	make lean, make incline, tilt
	vs. சாய் (W)	lean, incline, slant
46	பொருள்	substance (thus: thing; wealth; meaning)

"tilting [its] head indeed the crow looks at anything" = whatever the crow looks at, it does so by tilting its head (STR: 18.10)

25. பிள்ளையார் பிறப்பு - 1

பிள்ளை - ஆர் — Pillaiyār, name for elder son of Śiva and Pārvati (பிள்ளை 'child' plus -ஆர் plural suffix out of respect---see 22.5)

பிறப்பு — birth [from பிற (S) 'be born']

1 கடவுள் — god, deity

2 கணபதி — Gaṇapati (IA) ("lord of the group")

கணேசர், கணேசன் — Gaṇeśa (IA) ("lord of the group")

3 விநாயகர், விநாயகன் — Vināyaka (IA) ("leader, remover [of obstacles]")

விக்கினேசுவரர், விக்னேஸ்வரர் — Vighneśvara (IA) ("lord of obstacles")

4 யானை — elephant

5 மனித (adj.) — human (adj.)

மனிதன் — man, human being (IA manuṣya idem)

உடம்பு — body

இவர் [{யானை(த்) தலை-உம் மனித உடம்பு-உம்} உடைய] -அர்
he has an elephant head and a human body ("he [is] he who possesses elephant head and human body")

> (a) [A-உடைய] B — 'B that A possesses, A's B'
>
> (b) [A உடைய] B — 'B that possesses A'
>
> உடைய is an adjectival form of உடை, a root meaning 'possess'. The noun that an உடைய phrase modifies (B above) may represent either the possessed (a) or the possessor (b) in this relation. You are familiar with B as the possessed (a), in which case உடைய is generally suffixed to the possessor (A) and functions as a genitive case suffix. When B is the possessor (b), உடைய is usually written as a separate word, as here. Since the construction is adjectival in nature, PNG suffixes can of course be attached to it; e.g.
>
> (a) அவருடையது — 'his [thing], that which is his'
>
> (b) யானைத்தலை உடையவர் — 'he who has an elephant head'

பரமசிவன் — Paramaśiva (IA), one of the names of Śiva ("the supreme Śiva")

6 மூத்த (adj.)	elder, eldest
8 பற்றி	about (STR: 8.1)
ஏராளம்	abundance; abundant, plentiful
11 மனைவி	wife ("she of the house")
குளம்	tank, pond, pool
12 குளி (S)	bathe (intrans.)
தான்	(STR: 15.12)
13 குளிக்கும் போது	while [she] bathes (STR: 22.24) (for motivation of the future tense here see STR: 23.19 and note 2 at 23.28)
ஆண்	man, male
யார் - ஆவது	someone, somebody (STR: box below)
"men someone"	some man or men
14 தன்னை	accusative of தான் (line 12)
15 பய(ப்)-படு (W)	fear, be afraid ("experience fear")
பயம்	fear (IA bhaya idem)
படு (W)	come into contact, touch (involuntary); experience, undergo

(The verb படு combines in this way with many nouns of sensation or emotion, in which case the experiencer is the subject of படு rather than in the dative case [cf. 18.36].)

13-15 {[தான் குளிக்கும்] போது ஆண்கள் யாராவது அங்கே வந்து தன்னை(ப்) பார்த்து விடுவார்கள்-ஓ} என்று அவள் பயப்பட்டாள்.

She was afraid that possibly some man or men would come there and see her while she bathed. ("She feared: 'will some man/men come and see me the time I bathe, I wonder?'")

- ஓ (STR: 15.10b)

விடு (STR: 22.26 --- used because being seen by a man significantly affects the state of her modesty)

(Like யார் 'who?', யாராவது requires the rational plural PNG for verbs of which it is the subject.)

15-16 குளத்து-அம்-கரை — bank of the pond (for அம் see 13.4)

16 யாரை-ஆவது — someone, somebody (acc.)

காவல் — guarding, watching [from கா (S) 'guard']

யாரையாவது காவலுக்கு வைக்க — to have someone guard ("to put someone for guarding")

The addition of -ஆவது to an interrogative expression cancels its interrogative force and gives it the function of indefinite reference similar to the use of 'some' in English sentences involving potential events (i.e., as in "Let's go somewhere", but not as in sentences reporting realized events like "They went somewhere" --- cf. STR: box below for the construction corresponding to the latter 'some'). This restriction to sentences involving potential events is because this use of -ஆவது always implies the existence of alternative realizations: "let's go somewhere" implies that there are several alternative places, one or another of which we might go to.

எங்கேயாவது	"some-where" = 'somewhere (or other)'
எப்போதாவது	"some-when" = 'sometime (or other)'
எப்படியாவது	"some-how" = 'somehow (or other)'
எத்தனையாவது	"some-how many" = 'some number (or other)'
எவ்வளவாவது	"some-how much" = 'some amount (or other)'
யாராவது	"some-who" = 'someone (or other)'
ஏதாவது *	"some-which" = 'something (or other)'
எந்த A-ஆவது	"some-which A" = 'some A (or other)'

Note that questions are considered to involve potential events, including questions about the past since the speaker does not know whether or not they actually occurred. Accordingly, -ஆவது is used for asking questions such as "Did he go somewhere (or other)?": எங்கேயாவது போனானா? This type of question may also be translated by using 'any' expressions instead of 'some' expressions: "Did he go anywhere?" You will note that the 'any' and 'some' versions are similar in that they assume that there are several alternative places that he could have gone. This 'any' thus corresponds to the interrogative-ஆவது construction, whereas the open-ended or all-inclusive sense of 'any' in declarative statements such as "I'll go anywhere" and "I didn't go anywhere" corresponds to the interrogative-உம் construction (STR: 18.10, 20.2).

*Note the irregular long -ஏ (nominative only).

17 தோழி — a female's female companion and friend

18 யாரும் — (STR: 20.2)

என்ன செய்வது? — what can be done?, what to do? ("[the act] of doing what?")

> The future participial noun in -து (STR: 23.36) can be used in place of a finite verb to pose questions about possible courses of action or to propose decisions. Thus: e.g.
>
> எங்கே போவது? 'where should/could one go?'
>
> வீட்டுக்கா போவது? 'could/should one go home?'
>
> வீட்டுக்குத்தான் போவது. 'home is indeed where to go'

19 சுரண்டு (W) — scrape; exploit

20 அழுக்கு — dirt

திரள் (W) — accumulate (intrans.), congregate

vs. திரட்டு (W) — accumulate, collect (trans.)

21 உருண்டை — round object, ball, globular mass

உருவம், உரு — form, shape, figure

போல — like (STR: 6.3 --- note that the accusative case ending may be optionally omitted [cf. STR: 10.11)

23 ஆரம்பி (S) — begin, start

24 தேடு (W) — search for, look for, seek out

25 அவசரம் — rush, urgency; urgent (IA avasara 'occasion, favorable opportunity')

காரியம் — thing to be done (task, business,matter, affair) (IA kārya idem)

27 காண் (W) — see (past tense: கண்டேன்)

அவளை(க்) காணவில்லை — she was not to be seen, she couldn't be found ("[he] did not see her")

அவளை(க்) காணோம் — she is not to be seen, she can't be found, she is missing or lost ("we do not see her" --- காணோம் is an obsolete negative form with first person plural PNG)

(27) போயிருக்கிறள் she has gone (STR: 23.11)

28 யார் - ஓ someone, somebody (requires rational plural PNG in the verb)

அவள் குளத்துக்கு(ப்) போயிருக்கிறள் என்று யாரோ சொன்னர்கள்
someone said that she had gone to the pond,
someone said, "she has gone to the pond"

> The addition of the suffix -ஓ to an interrogative expression cancels its interrogative force and gives it the function of unspecific reference similar to the use of 'some' in English sentences involving (usually) actual events in the past or present such as "They went to a party somewhere" or "Some man gave me this book". In contrast, the 'some' in sentences involving potential events like "Let's go to a party somewhere" or "I want to give this book to some child" requires -ஆவது (STR: box above). Unlike the latter contexts, in which 'some' is indefinite in the sense of there being alternative realizations, the 'some' expressed by the interrogative-ஓ construction is unspecific in the following sense: a certain definite person (or place, or thing, etc.) is (or was) involved in a certain event, but his (its) identity is not specified, usually because it is not known. This is the semantic motivation behind the use of -ஓ, a suffix that reflects uncertainty on the part of the speaker (STR: 15.10b).
>
> | | | |
> |---|---|---|
> | எங்கேயோ | "some-where" | = 'somewhere (unspecified)' |
> | எப்போதோ | "some-when" | = 'sometime (unspecified)' |
> | எப்படியோ | "some-how" | = 'somehow (unspecified)' |
> | எத்தனையோ | "some-how many" | = 'some (unspecified) number' |
> | எவ்வளவோ | "some-how much" | = 'some (unspecified) amount' |
> | யாரோ | "some-who" | = 'someone (unspecified)' |
> | ஏதோ* | "some-which" | = 'something (unspecified)' |
> | எந்த A-ஓ | "some-which A" | = 'some (unspecified) A' |
>
> *Note the irregular long -ஏ (nominative only).

29 வேகம் — speed; fast (IA vega 'speed') (STR: 10.7a)

30 தடு (S) — block, hinder, prevent

31 தேவி — goddess (IA devi idem)

33 கணவன் — husband

35 யார் - ஆனால் - உம் — whoever it may be, regardless of who

. . . எ-expression . . . conditional-உம்

' { wherever / whenever / whoever / etc. } . . . { does X / may have done X } '

Thus: e.g.

எங்கே போனாலும் — 'wherever [one] goes, wherever [one] may have gone'

எப்போது நடந்தாலும் — 'whenever it happens, whenever it may have happened'

எப்படிச் செய்தாலும் — 'however [one] does it, however [one] may have done it'

யாருக்குக் கொடுத்தாலும் — 'whoever [one] gives it to, whoever [one] may have given it to'

எந்த ஊரில் இருந்தாலும் — 'whichever town [one] is in, whichever town [one] may have been in'

என்ன வேண்டும் என்றாலும் }
என்ன வேண்டுமானாலும் } — 'whatever [one] wants'

ஆனால் is the conditional form of -ஆகு 'become', and like என்றால் (STR: 23.37) it is used as the conditional when the statement to be made conditional has no verb (as here) or has a verb without a conditional form (e.g. வேண்டும்).

36 கோபம் — anger (IA kopa idem)

37 கிள்ளு (W)	pinch, pinch off
38 எறி (W)	throw, fling
40 அழு (W)	cry, weep (past tense: அழுதேன்)
43 பிற (S)	be born
44 [என் உடம்பிலிருந்து பிறப்பது]	what is born from my body, that which is born from my body (STR: 23.36)
தானே	(STR: 20.33-34)
45 இப்போது என்ன செய்வது?	(STR: 25.18)
47 ஒட்டு	stick, adhere
ஒட்ட வை	(STR: 24.28a)
47-48 தேடி(ப்) பார்	(line 24 above, and STR: 24.11)
49 சுற்று-இல்-உம்	all around ("around-[locative]-inclusive")
51 அக(ப்)-படு	be entrapped, be found, be caught ("experience interior")
53 எங்கு-இருந்து-ஆவது	from somewhere (STR: box at line 16 above) (since எங்கு, எங்கே 'where?' incorporates the locative meaning, the ablative is formed without -இல்-)
54 கொண்டு வரு (W)	bring (imperative: கொண்டு வா, கொண்டு வாருங்கள்)
vs. கொண்டு போ	take
சா, சாகு (W)	die (irregular past: செத்த்-)
55 எத்தனை	how many? (usually used with countable nouns)
vs. அத்தனை	that many
இத்தனை	this many
பேர்	[a number of] persons (see 3.4)
எத்தனை பேர்...!	how many people ... ! (as in English, interrogatives can be used with exclamatory rather than interrogative force)

(55) [என் பிள்ளை செத்த] நேரத்தில் வேறு எத்தனை பேர் செத்து-இருப்பார்கள்!

How many other people must have died at the time my child died!

A . . . AvP- இரு- { infin. முடியும் / infin.-லாம் / future-PNG / infin. வேண்டும் / present-PNG } 'A { could have done / may have done / [probably did] / must have done / [clearly did] } X'

To conjecture about some event or state of affairs in the past, the AvP-இரு construction (STR: 23.11) is used together with various endings expressing different degrees of possibility, probability, or necessity. English has a corresponding use of auxiliary 'have' with 'could', 'may', and 'must', but it lacks an equally natural equivalent for the use of present and future tenses in this construction: thus, "Many people will have died in the crash yesterday" is not as normal as "Many people must have died in the crash yesterday." For the Tamil use of future tense to express probability, see STR: 23.14.

58 காடு	uncultivated or overgrown area, forest
59 கிட (S)	lie (inert)
60 அறு (S)	cut, sever
vs. அறு (W)	become severed

26. பிள்ளையார் பிறப்பு - 2

பிள்ளையார் பிறப்பு (see 25.0)

2 போய்(க்)கொண்டிருந்தார்கள் they were going

> AvP கொண்டிரு 'be doing X, be in the process of doing X'
>
> This construction is a combination of AvP-கொள் (STR: 19.10) and AvP-இரு (STR: 23.11) as follows: (AvP கொண்டு)- இரு. AvP கொண்டு, the AvP of AvP- கொள், is the AvP to which இரு is attached. In this context கொள் 'take hold' means 'sustain [the act]', a slightly different extended sense from that in STR: 19.10. The meaning of this construction, which often corresponds to the English progressive tense ('be ________ing'), thus follows from its structure: 'be in the state resulting from sustaining the doing of X'. Note that this construction is used only when it is relevant to make reference to the sustained nature of an action (cf. STR: 10.7b).
>
> கொண்டு and இரு are sometimes separated from each other by a suffix or other element, especially the emphatic -ஏ: e.g.
> பாடி(க்)கொண்டே இருந்தாள் 'she was singing on and on'

3 ஆண் — male, man

4 இன்பம் அனுபவி (S) — euphemism for 'have sexual intercourse' ("experience pleasure")

இன்பம் — pleasure, happiness, joy, delight

அனுபவி, அநுபவி (S) — experience (IA <u>anubhava</u> 'experience' [noun]

9 எதை — accusative of எது 'which?, what?'

10 அதோ — there, over there (used when directing someone's attention to something)

vs. இதோ — here, right here (used as above)

11 [அந்த ஆண் யானையும் பெண் யானையும் இன்பம் அனுபவிக்கிற]து-ஐ

[did you see?]: that male and female elephant making love

[A . . . . FV] = sentence = 'A did/is doing/will do X'

↓ ↓ ↓

[A . . . . AjP*]-து = noun = 'the act/event of A doing X, A's doing X, A doing X'

A sentence describing an event (etc.) can be "converted" into a noun referring to that event by using a participial noun in -து (STR: 21.8, 23.36). With the relevant case or other suffixes where appropriate, the entire clause can thus function as a noun (subject, object, etc.) in relation to the elements of a larger sentence. Thus: e.g.

[நீ இங்கே வந்த]து நல்லது 'it is good that you came here' ("you coming here is good")

[பிள்ளைகள் விளையாடுவ]தை அடிக்கடி பார்ப்பேன் 'I often see children playing'

[நான் பிறந்த]திலிருந்து இன்று வரை 'from the time I was born up to today' ("from my being born, up to today") (STR: 8.5)

---

* The notation "AjP-து" or "AjP-PNG" in general should be understood to refer to participial nouns only. It does not imply the existence of a formation made from combining a future AjP proper (STR: 23.19) with a PNG suffix, such as * வரும்-து. Such a form does not exist since the future AjP can only occur preceding a noun.

12 போங்கள் go, go away [plural/respectful] (also used, as here, with idiomatic force something like "cut it out!")

13 வெட்கம் — shyness, embarrassment, modesty; shame

15 தோள் — shoulder

தொடு (W) — touch

16 எனக்கு ஆசையாயிருக்கிறது — I feel desire (see 18.36)

17 நேரம் காலம், நேரங்காலம் — time and season (Note that in coordinate compounds nouns ending in -அம் do not drop ம், as they do when used as adjectives.)

"is there no time and season for desire?" = isn't there a proper time for desire? (i.e., not now)

18 "is there a time and season for pleasure?" = is there any specified time for pleasure? (i.e., why not now?)

19 ஆண்-பிள்ளை — male, man, boy ("male-child")

vs. பெண்-பிள்ளை — female, woman, girl

(Note that although பிள்ளை means 'child', the meaning of these compounds is not restricted to children.)

சுத்த மோசம் — totally bad, awful ("pure bad")

சுத்தம் — purity; pure, unadulterated, clean (IA śuddha 'pure, clean')

மோசம் — badness; bad, awful

20 திடீர் திடீர் என்று — suddenly, all of a sudden (STR: 21.25)

22 "what are you saying?" = what do you mean?

23 உங்களுக்கு என்ன? — what is it to you?, what do you care?

ஐந்து — five (combining form: ஐ-)

நிமிஷம், நிமிடம் — minute (IA nimiṣa 'wink of an eye')

24 தீர் (S) — bring to an end, settle (as a dispute) (use of future: STR: 20.3-4b)

vs. தீர் (W) — come to an end, be settled, be exhausted (as a supply of something)

25 உணர்ச்சி — feeling, sensation [from உணர் (W) 'feel, sense']

26 கவலை — worry, concern

27 யோசி (S) — think over, ponder, reflect (IA yuj 'yoke; fix [the mind]')

29 எ(த்)-தனை — how many? (usually occurs with countable nouns)

vs. அ(த்)-தனை — that many

இ(த்)-தனை — this many

மாதம், மாசம் — month (IA māsa idem)

குட்டி-போடு (W) — give birth (for animals only) ("drop a kid")

குட்டி — kid, young one (usually animals)

போடு (W)[1] — put (down), drop (this verb is often used in idiomatic phrases)

31 பதின்-ஏழு — seventeen

(Note that the oblique form of பத்து is பதின் for the "teens" except for twelve (பன்னிரண்டு) and nineteen (பத்தொன்பது).)

இரு-பத்து-நாலு — twenty-four (cf. 22.10-11)

நாலு (= நான்கு) — four

பதினேழு-மாதம் முதல் இருபத்துநாலு மாதம் வரை — from seventeen to twenty-four months

> A முதல் B வரை 'from A to B, beginning with A and ending with B'
>
> In the similar construction involving A-abl. (STR: 8.5), A must be a point in place or time. In this construction, A may also be the initial member of a series of related categories, as here or as, e.g.
>
> அரசர் முதல் ஆண்டி வரை 'from king to pauper'

33 கர்ப்ப-காலம் — period of gestation ("pregnancy-time")

கர்ப்பம், கருப்பம் — pregnancy; foetus (IA garbha 'womb, foetus')

அதிகம் — here: greater [than for humans] (STR: 2.22a)

33-34 [யானைகள் இன்பம் அனுபவிக்கும்] நேரம்-உம் — the (length of) time elephants "experience pleasure", too (STR: 23.19)

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[1] This verb is irregular in forming its past tense as in STR: 18.15a in spite of having a long vowel: போட்டான் 'he dropped it'.

38 ஆகு, ஆ (W)	become (like போ 'go', this verb is irregular in past tense: ஆனார் = ஆ~~கி~~னார்)
41 மனித (adj.)	human (adj.)
மனிதன்	man, human being (IA <u>manuṣya</u> idem)
42 உடையவர்	possessor (STR: 25.5)

27. பிள்ளையாரின் தந்திரம்

தந்திரம்	trick, scheme (IA tantra 'system, doctrine')
1 கைலாசம்	Kailāsa (IA), the abode of Śiva
மலை	mountain
2 சிவன்-அது	Śiva's (-அது: genitive case)
3 மா(ம்)-பழம்	ripe mango ("mango-fruit")
மா-	mango (usually followed by noun specifying tree, fruit, flower, etc.)
பழம்	(ripe) fruit
vs. காய்	unripe fruit, vegetable (e.g. மாங்காய் 'green mango')
4 ஆகிய, ஆன	variant forms of the past AjP of ஆகு (W) 'become': except for போன past AjPs which end in ன (all Sandhi 3a verbs) have a variant form ending in ய (cf. STR: 15.10a)

[சிவனுடைய பிள்ளைகள்]-ஆகிய பிள்ளையாரும் முருகனும்

Piḷḷaiyār and Murugan, (who are) Śiva's children

Both ஆன and ஆகிய literally mean 'which became, which has (have) become'. Both also mean, by extension, 'which is (are)' as in STR: 7.7. In this latter sense, however, they differ in use as follows:

a) ஆகிய may be either suffixed to the preceding noun or written as an independent word, but ஆன must be suffixed.

b) Only -ஆன can be used when the preceding noun is a quality noun (those that in general correspond to English adjectives): e.g.

அழகான பெண் 'beautiful girl'
முக்கியமான விஷயம் 'important matter'

c) Only ஆகிய can be used for the purpose of specifying the identity of a set of individuals, as in the following:

பிள்ளையாரும் முருகனுமாகிய சிவனுடைய பிள்ளைகள்
'Śiva's children, (who are) Pillaiyar and Murugan; Śiva's children (i.e. Pillaiyar and Murugan)'

காந்தி, நேரு, ஜின்னா ஆகிய மூவர்
'three people, namely Gandhi, Nehru, and Jinnah'

(-உம் may be omitted in a set of more than two)

6 ஆசை(ப்)-படு (W) — desire, feel desire (cf. 25.15)

7-8 யாருக்கு(க்) கொடுப்பது? (STR: 25.18)

9 எவன் — which? [male person]

vs. அவன் — he [there]

இவன் — he [here]

வல்லவன் — capable man

[உங்களில் எவன் வல்லவன்] என்று பார்க்கலாம்
let's see which of you is the abler (STR: 2.22a)

10 உலகம், உலகு — world

11 சுற்று (W) — go round, encircle

நீங்கள் இருவரும் உலகத்தை(ச்) சுற்றிவிட்டு வாருங்கள்
the two of you go round the world and return here ("you both go round the world, leave [that activity], and come")

. . . AvP_X விட்டு . . . FV_Y — 'do X and then do Y, finish doing X and (then) do Y'

When in a sequence of actions the prior action does not (in the perception of the speaker) lead up naturally to the following action (see STR: 14.4b) but rather is felt to be an action to be left behind or gotten out of the way before the subsequent action can be commenced, then விட்டு, the AvP of auxiliary விடு (STR: 22.26), is added to the AvP of the prior verb. Thus, e.g., compare:

அவன் உள்ளே வந்து உட்கார்ந்தான்
'he came in and sat down'

அவன் உள்ளே வந்துவிட்டுப் போனான்
'he came in and then went away again'

முதல் — the first, chief

முதலில் — at first, first (adv.)

12 திரும்பு (W) — turn, return (intrans.)

vs. திருப்பு (W) — turn, return (trans.)

13 கிடை (S) be obtained, be received

11-13 [எவன் முதலில் திரும்புகிறான்]-ஓ [அவனுக்கு(த்)தான் மாம்பழம் கிடைக்கும்]

whichever (of you) returns first will get the mango
("which returns first [it's uncertain which one]...
to <u>him</u> the mango will be obtained")

[Sentence with a எ- expression]-ஓ [Sentence with an அ-expression]

'... {whatever / whoever / wherever / etc.} ..., ... {it / he / there / etc.} ...'

In this construction consisting of paired sentences with co-referring expressions, the second sentence makes the basic comment on the topic (which is the அ-expression) and the first sentence gives a defining criterion for determining the identity of the topic, plus indicating by the interrogative எ- and the dubitative -ஓ that its identity is uncertain or unknown to the speaker.

14 வாகனம் vehicle, means of transportation
(IA <u>vāhana</u> idem) (STR: line 4 above)

15 மயில் — peacock

உடனே ... மயிலில் ஏறி(க்)கொண்டு பறக்கிறான்
he immediately gets on the peacock and flies off, he immediately flies off mounted on the peacock ("immediately [he] climbs onto the peacock, takes hold [of that position], and flies")

. . . AvP_X கொண்டு . . . FV_Y — 'do Y while sustaining the result of doing X, do Y while (sustaining the act of) doing X'

This construction follows naturally from the nature of the meaning of auxiliary கொள் (STR: 19.10) already noted, including the extended sense noted in connection with கொண்டிரு (STR: 26.2). Note that the two senses ('sustaining result' and 'sustaining act') usually must be translated differently in English: the first as an 'and' construction and the second as an '-ing', 'while', or 'as' construction. Thus: e.g.

பழம் வாங்கிக்கொண்டு வீட்டுக்கு வந்தான்
'he bought fruit and brought it home'

நாங்கள் பாடிக்கொண்டு வீட்டுக்கு நடந்து வந்தோம்
'we walked home singing, we walked home as we sang', etc.

But also: தரையில் உட்கார்ந்துகொண்டு சாப்பிடுவாய்
'you will sit on the floor and eat'
OR 'you will eat sitting on the floor'

The addition of emphatic -ஏ to கொண்டு places emphasis on the sustained simultaneity of the two actions involved and generally rules out the 'sustaining result' sense.

தொந்தி — paunch, pot-belly

16 பிள்ளையார்-ஓ — (STR: 24.28b)

சிறிது — a small amount (cf. சிறு [adj. root] 'small')

யோசி (S) — think over, ponder, consider (IA yuj 'yoke, fix [the mind]')

17 பிறகு — afterwards, later, then (i.e., subsequently)

22 அம்மை = அம்மா — mother

24 படை (S) — create; serve (food)

25 அடக்கம் containment, contents, submission [from அடங்கு (W) 'be contained']

"all the worlds [have the property of] containment within you" = you constitute all the worlds in your person.

26 உங்களை(ச்) சுற்றுவது-உம் (STR: 26.11)

27 "going around you and going around the world is one, certainly!" = going around you and going around the world are obviously the same thing!

28 மாதிரி model, type, sort (IA <u>mātṛkā</u> 'mother; source')

"if [one] goes around you, [it is a] going-around-the-world type of thing, [don't you agree?]" = if I go around you, it's just like having gone around the world, obviously

2.8. கணவன் வந்தான்

	கணவன்	husband
1	அன்னம்	Annam, a female name
	ஜன்னல்	window (Portuguese <u>janella</u> idem)
	தெரு	street
2	பார்த்துக்கொண்டிருந்தாள்	she was looking (STR: 26.2)
3	கணவன் வருவதை	(STR: 26.11)
	எதிர்-பார் (S)	expect, anticipate, look forward to ("look opposite")
4	எதிர்பார்த்திருக்க முடியாது	[she] couldn't have been expecting [it] (STR: 25.55)
5	ஒரு மாதம்-ஆய்	for a month ("such that it be a month") (STR: 10.7a)
6	சாடைமாடை	innuendo (by words or gestures), insinuation
	சாடை	hint, significant gesture
	மாடை	bend, twist
8	வாழ் (W)	live
9	தன்னை(ப்) பற்றி	about herself (STR: 8.1)
	கவலை(ப்)-படு (W)	worry ("experience worry") (cf. 25.15)
	கவலை	worry, concern
10	மகன்	son
	செல்வன்	Selvan, a male name
11	கெட்ட (adj.)	bad; wicked (AjP of கெடு(W) 'become bad, spoil')
	"bad name"	= bad reputation
	ஏற்-படு (W)	occur, happen
13	வயது, வயசு	year [of age], age (IA <u>vayas</u> idem)
	"to Selvan [is] four years"	= Selvan is four years old

14 தனி	loneness; alone, unique
விளையாடு (W)	play
16 பதின்-ஆறு	sixteen
17 "to her might be sixteen years"	= she was probably about sixteen years old
18 ஏன்-ஓ	for some reason or other ("some-why") (STR: 25.28)
தயங்கு (W)	hesitate
நில் (S)	stand (i.e., be standing); stop (note irregular past tense: நின்ற்-)
vs. எழுந்து-இரு (S)	stand (i.e., stand up), get up
சுற்று-இல்-உம்	all around ("around-[loc]-inclusive")
19 தவிர	except, besides (STR: 8.19)
20 வேறு யாரும் இல்லை	there was no one else (STR: 20.2)
மறு-படி-உம்	again ("other-manner-inclusive")
21 உற்று(ப்) பார்(S)	look intently, stare (at)
கண்ணு	expression of endearment [from கண் 'eye'] (cf. "apple of my eye")
22 போல-ஏ	just like (STR: 6.3)
25 கூப்பிடு (W)	call, summon, invite (not a Sandhi 3a verb since its structure is: கூப்பு-இடு)
26 சிறு(வ்)-அன்	the little one (male) [from சிறு 'little, small']
vs. சிறுமி	the little one (female)
மார்பு	chest, breast
27 அணை(S)	clasp, hug

30 புரி (W) — become comprehended

புரிந்து கொள் (W) — realize, understand ("[it] having become comprehended, take hold")

அந்த(ப்) பெண் யார் என்று புரிந்து கொண்டாள் — she realized who the woman was ("she realized: 'who is that woman?'")

> A . . . தெரிந்துகொள்-tns-PNG_A 'A {learned / is learning / will learn} . . .'
>
> A . . . புரிந்துகொள்-tns-PNG_A 'A {realized / is realizing / will realize} . . .'
>
> The use of auxiliary கொள் (STR: 19.10) with these two verbs, which are ordinarily used with the experiencer in the dative case (STR: 8.2, 18.51), results in a construction which implies a more active role on the part of the experiencer ('learn' rather than 'know' or 'become apparent'; 'realize' rather than 'become comprehended') and, correspondingly, in which the experiencer is the subject of the sentence and thus determines the PNG suffix on the verb.

32 சேர் (S) — join together, combine, attach to, include (trans.)

vs. சேர் (W) — join, become joined to, become attached to, combine with, reach (intrans.)

தழுவு (W) — embrace

33 திடுக்கு-இடு (W) — be startled, start (with fear or surprise)

34 குனி (W) — bend, bow, hunch (intrans.)

35 பய(ப்)-படு (W) — fear, be afraid ("experience fear")

பயம் — fear (IA bhaya idem)

36 தாய் — mother

இளம் (adj.) — young

37 தலை குனிந்த படியே — with bowed head ("[in a] head-bowed manner") (STR: 22.24)

39 அன்றைக்கு, அன்று — that day, then

vs. இன்றைக்கு, இன்று — today

என்றைக்கு, என்று — what day?, when?

இரவு, இரா — night

"that day in the night" = that night

40 திரும்பு (W) — turn, return (intrans.)

vs. திருப்பு (W) — turn, return (trans.)

42 அகநானூறு — Akanānūru, one of the Eight Anthologies of Classical Tamil poetry ("four hundred on the interior")

பாடல் — song, poem [from பாடு (W) 'sing']

தழுவல் — adaptation [from தழுவு (W) 'embrace']

அகநானூற்று(ப்) பாடல் ஒன்றின் தழுவல் — adaptation of an Akananuru poem ("Akananuru poem one's adaptation")

numeral + noun(-case) = noun + numeral(-PNG)(-case)

A numeral often follows the noun it enumerates instead of preceding it. If it does, it must function as the final noun in the phrase:

(a) it must be in its noun form, if different from its adjectival form (i.e., ஒன்று not ஒரு)

(b) if it refers to persons, it must have the appropriate rational PNG suffix or be followed by பேர் '[number of] persons'

(c) if a case ending is appropriate, it is added to the numeral

Thus: e.g.

ஒரு மாட்டுக்கு = மாடு ஒன்றுக்கு 'to a cow'

ஒரு பையனோடு = பையன் ஒருவனோடு 'with a boy'

இரண்டு கண்ணிலும் = கண் இரண்டிலும் 'in both eyes'

சில மாணவர்களை = மாணவர்கள் சில பேரை 'a few students [acc.]'

29. நம்பிக்கை

	நம்பிக்கை	trust, faith, belief [from நம்பு (W) 'trust, believe']
1	துரியோதனன்	Tamilized form of Duryodhana (IA), the antagonist of the Pāṇḍavas in the epic Mahābhārata
	கர்ணன், கருணன் (sometimes கன்னன்)	Karṇa (IA), pre-marital son if Kunti, the mother of the Pāṇḍavas, and an ally of Duryodhana

(Not to be confused with கண்ணன், which is the Tamilized form of Kṛṣṇa.)

	நெருங்கிய (adj.)	close, intimate (AjP of நெருங்கு (W) 'approach, come close')
2	நண்பன்	friend
3	குணம்	nature, quality, character (IA guṇa idem)
	ஆகவே	therefore ("[it] being [so]")
4	அரண் - மனை	palace ("fortress-dwelling")
5	முழு (adj.)	complete, whole, total
	சுதந்திரம்	freedom, liberty, independence (IA svatantra idem)
6	அந்த(ப்) - புரம்	woman's quarters (IA antaḥ-pura 'inner city', idem)
	கூட	even, also
	தாராளம்	liberality, openness, unrestrictiveness (IA dhārā 'stream of water')
8	சில சமயம்	sometimes
	சமயம்	time (IA samaya idem)
9	-உடன்	with (sociative case---alternative suffix to -ஓடு)
10	பேசிக்கொண்டிருப்பான்	he would have conversations, he has conversations ("he will be talking") (STR: 26.2) (For the use here of future tense, see STR: 17.4-5 and STR: 20.3-4b)

11 சதுர்-அங்கம் — chess, as played with pieces representing the four parts of the traditional Indian army (i.e., elephants, cavalry, chariots, and infantry)
(IA catur-aṅga 'four limbs', idem)

விளையாடு (W) — play

14 ஆட்டம் — game, play, dance [from ஆடு (W) 'move to and fro']

விருவிருப்பு — excitement, tenseness (as in a game, story, etc.)

16 வெற்றி — victory, success [from வெல்(W) 'conquer, be victorious']

அடை(W) — reach, attain

18 பின்-பக்கம் — behind ("back-side")

vs. முன்-பக்கம் — front ("fore-side")

20 மேலும் — moreover ("above-inclusive")

21 மும்முரம், மும்மரம் — engrossment, the state of being intense

22 எதிர், எதிரே — opposite position; opposite

23 தன் கணவன் வருவதை STR: 26.11

24 அறை — room

26 மரியாதை — respect (IA maryādā 'boundary, limit; propriety')

எழு (W) — arise, rise

27 எங்கே — (here:) why? (Cf. Eng. "wherefore?")

எழுந்திரு(S) — stand up, get up
(past tense formed like இரு(S) 'be')

தோல் (S) — lose, be defeated (Sandhi 6a)

தோற்க(ப்) போகிறோமே என்று — that we are going to lose (STR:18.13)

(What is being "quoted" are the words that Karṇa believes Duryodhana's wife is thinking to herself. Note that when one thinks about oneself in Tamil one thinks in terms of 'we [inclusive]'.)

28 பய(ப்)-படு (W) — fear, be afraid ("experience fear")

பயம் — fear (IA bhaya idem)

"are you afraid: 'we are going to lose! '?" = are you afraid that you are going to lose?

29	முடி (W)	finish, end (intrans.)
	vs. முடி (S)	finish, end (trans.), complete
31	மேகலை	belt, girdle (IA mekhalā idem)
32	பிடி (S)	catch hold of, hold
	இழு (S)	pull, drag
33	ஒடி (W)	break, snap (intrans.) } (used with linear objects)
	vs. ஒடி (S)	break, snap (trans.) } (used with linear objects)
	முத்து	pearl (plural -க்கள்: the initial letter of the plural suffix is doubled after a word ending with a double hard letter plus -உ ----see doubling rules in Appendix 2)
34	மணி	precious stone, gem (IA maṇi idem)
	சிதறு (W)	scatter
35	கவலைப்படு - ஆதே!	Don't worry!

(நீ) . . . weak verb + ஆதே		'don't do X' ['you' singular]
(நீ) . . . strong verb + க்காதே		
(நீங்கள்) . . . weak verb + ஆதீர்கள்		'(please) don't do X' ['you' plural and/or respectful]
(நீங்கள்) . . . strong verb + க்காதீர்கள்		

Unlike the positive imperative forms (STR: 1.1c), these negative imperative forms distinguish weak verbs from strong verbs.

பொறுக்கு (W)	pick up (scattered objects); pick out, select (from a mass)

36 நான் பொறுக்குகிறேன் I'll pick [them] up ("I'm picking [them] up")

> The present tense is used for actions that the speaker volunteers to do immediately or suggests that the hearer do immediately. In English these are expressed in the future tense. E. g.,
>
> நான் செய்கிறேன் 'I'll do it'
>
> என்னோடு வருகிறாயா? 'will you come with me?'

கோ (S)	string, thread (as beads, flowers, etc.)
38 குரல்	voice
கேள் (S)	hear; ask; be heard, be audible (used with subjects such as 'voice', 'sound', etc.)
39 நில் (S)	stand (i.e., be standing); stop (note irregular past tense: நின்ற்-)
vs. எழுந்திரு (S)	stand (i.e., stand up), get up
41 தொடு (W)	touch
தொட்டு-இருக்க(க்) கூடாது	should not have touched

> A ... AvP-இருக்க { முடியும் / -லாம் / வேண்டும் / கூடாது / வேண்டாம் } 'A { could have / might have / should have / shouldn't have / needn't have } done X'
>
> In addition to its use to conjecture that some event occurred in the past (STR: 25.55), the <u>AvP-இரு construction</u> is used for <u>contrary-to-fact</u> hypothesis of events alternative to the way things actually happened. Note that several of these phrases play a role both in this and in the previous construction so that, e. g., the same phrase with வேண்டும் can mean either 'must have done X' or 'should have done X'.

42 திடீர்-என்று	suddenly, all of a sudden (STR: 21.25)
வருத்த(ப்)-படு (W)	feel sorrow, be sorry ("experience sorrow")
வருத்தம்	sorrow, distress, suffering
43 காரியம்	thing done or to be done (IA <u>kārya</u> idem)
பார்த்து-உம்	(STR: 24.17)

45 எவ்வளவு	how much?
vs. அவ்வளவு	that much
இவ்வளவு	this much
பெரும்-தன்மை	magnanimity, generosity ("great quality")
47 உணர்ச்சி	feeling, emotion; sensation [from உணர் (W) 'feel, sense']
மிகுதி	excess, abundance [from மிகு (W) 'increase']
48 மூலம்	root, origin, source (IA mūla idem)
வில்லி பாரதம்	Villi's (Mahā)Bhārata, a 14th c. Tamil work
வில்லி	short form of Śrivillipputtūr, a town in Ramnad District; (here:) a poet of that town, whose real name is not known
பாரதம்	the epic Mahābhārata

30. விதி

விதி — fate; rule (IA <u>vidhi</u> idem)

1 ஈரோடு — Erode, a town in Coimbatore District

[ஈரோடு என்ற] ஊரில் — in a town called Erode ("in a town [which is] 'Erode'")

> [... என்ற] A — 'A which is " ... "'
>
> என்ற is the AjP counterpart of என்று (STR: 13.7), allowing the "quote" to serve as an adjective describing the verbal content or verbalizable substance of the noun it modifies. Thus: e.g.
>
> [... என்ற] பையன் — 'a boy named ... '
>
> [... என்ற] குரல் — 'a voice saying ... '
>
> [... என்ற] நம்பிக்கை — 'the belief that ... '
>
> என்னும், the future AjP of என், is also sometimes used in this way, especially in a more literary style.

2 சிறிய (adj.) — small

காலை — morning

vs. மாலை — afternoon, evening

மணி — hour, time (o'clock); bell

ஏழு — seven (combining form: எழு-)

3 பெட்டி(க்)-கடை — kiosk, roadside stand ("box-store")

பெட்டிக்கடை(க்)-காரன் — kiosk-keeper (cf. 13.5)

திற (S) — open

4 அதாவது — that is, i.e.

பூட்டு — lock [from பூட்டு (W) 'fasten, lock']

முன்-பக்கம் — front-side

5 கதவு — door

(5) அமை (W) — be constructed, form, have a certain structure

  vs. அமை (S) — construct, form, give structure to

பகுதி — portion, part, division [from பகு (S) 'divide']

தூக்கு (W) — lift

6 கம்பு — stick, rod (-இன்: optional oblique suffix--- see Appendix 1.2)

முட்டு(க்)கொடு (S) — put as a prop; put an obstacle in the way

  முட்டு — obstacle, impediment

6-7 நிற்க வை — (STR: 24.28a)

7 கடை திறந்து-ஆயிற்று — the store was thus open ("the store opened and [thus the situation] became")

> A . . . AvP-ஆயிற்று 'A did X [and it is over with]'
>
> ஆயிற்று keeps its non-rational PNG ending independent of the identity of A. Thus: e.g.
>
> அவன் போயாயிற்று 'he has gone (already)'
>
> அவள் சாப்பிட்டாயிற்று 'she has eaten (already)'

8 அணா — an old coin, worth one-sixteenth of a rupee (IA ānā idem)

வெற்றிலை — betel leaf ("plain leaf")

அப்பா — father; (also used as a familiar, non-respectful term of address for any male)

என்ற — (STR: 30.1)

10 நிமிர் (W) — become erect, straighten (intrans.)

  vs. நிமிர் (S), or நிமிர்த்து (W) — straighten (trans.), set upright

பஞ்சாங்க ஐயர் — Brahmin astrologer

  பஞ்சாங்கம் — astrological almanac (IA pañcāṅga 'having five "limbs" or components')

  ஐயர் — a Brahmin subcaste; a Brahmin in general (usually spelled "Aiyar", but sometimes also "Iyer" or "Ayyar")

14 முகம்	face (IA <u>mukha</u> 'mouth')
சோகம்	tragedy, sadness (IA <u>śoka</u> 'sorrow, anguish')
வழி (W)	spill over, overflow
16 சாமி	deity, god; (also used as a deferential and respectful form of address) (IA <u>svāmin</u> 'master, teacher')
இராத்திரி, ராத்திரி, இரவு	night (IA <u>rātri</u> idem)
vs. பகல்	daytime, day
17 பூரா(வ்)-உம்	whole, complete, entire (IA <u>pūrā</u> idem)
தூங்கு (W)	sleep, go to sleep
18 நெருப்பு	fire
சுடு (W)	be hot, become hot; heat up (trans.); cook (certain foods)
ஆஸ்பத்திரி	hospital (Eng.)
19 வீட்டு(க்)-காரி	wife; landlady ("house-lady")
21 கவலைப்படாதே	don't worry (STR: 29.35)
22 ஆகு (W)	become, be (STR: 18.13)

"having worried, what is going to become?" = what is going to result from worrying?, what's the use of worrying?

விதி(ப்)-படி	according to fate ("fate-manner")
23 நடக்கும்	(use of future: STR: 20.3-4b)
அன்று, அன்றைக்கு	that day, then
எழுது (W)	write
எழுத்து	writing, script, letter (of the alphabet)
24 அழி (S)	destroy, wipe out, erase
vs. அழி (W)	be destroyed

"is it possible to erase the writing that [God] wrote that day [of creation] and write [something new]?" = a proverb meaning 'Can one change one's fate?' (It is commonly believed that the Creator writes the destiny of a creature on its skull at birth. This is known as தலையெழுத்து or தலைவிதி.)

26 பையன்	boy
அப்படி - ஆ?	is that so? ("that way?")
28 ஆமாம், ஆம்	yes
அடா, 'டா	(familiar or non-respectful term of address to a younger or inferior male)
vs. அடி, 'டி	(the same for a female)
29 தட்டு	knock, tap
30 தட்டு (W)	knock, tap

"the boy knocked the stick a knock with the leg" = the boy gave the stick a tap with his leg

31 படார் - என்று	(sound symbolism for cracking or bursting with a sudden noise) (STR: 21.25)
32 விளிம்பு	edge, rim
மண்டை	head, skull
வெட்டு (W)	cut, chop
33 இரத்தம், ரத்தம்	blood (IA <u>rakta</u> 'colored, red')
கொட்டு (W)	pour out, pour down (trans. and intrans.)
கூச்சல் போடு (W)	shout, make a loud noise
கூச்சல்	shouting, outcry [from கூவு (W) 'call out, emit a cry']
34 போடு (W) (from போ(க)(வி)டு ??)	put (down), drop (this verb is irregular in forming its past tense as in STR: 18.15a in spite of its having a <u>long</u> vowel: போட்டேன் 'I put')
குதி (S)	jump
35 ஓட்டம் எடு (S)	start running, "take to one's heels"
ஓட்டம்	running, run [from ஓடு (W) 'run']
36 சிறிது	a small amount, a little
37 பிடி (S)	catch hold of, hold
இழு (S)	pull, drag

39 நிறுத்து (W) — make stand, stop, halt (trans.)

vs. நில் (S) — stand, stop (intrans.) (irreg. past: நின்ற்-)

40 கூட்டம் — crowd, gathering, meeting

கூடு (W) — gather, assemble, increase (intrans.)

vs. கூட்டு (W) — gather, increase, add to (trans.); sweep

vs. குறை (S) — decrease, lessen, reduce (trans.)

vs. குறை (W) — diminish, decrease (intrans.)

41 பாவி — sinner (IA pāpin idem)

சண்டாளன் — degraded person, villain (IA caṇḍāla 'person of the most despised caste')

(When used to address someone, a noun ending in -அன் drops the -ன் and lengthens அ to ஆ.)

42? திட்டு (W) — scold, rebuke

ஆரம்பி (S) — begin, start (IA ārambha 'beginning')

45 காய(ப்)-படு (W) — be injured, be wounded

காயம் — wound, injury (IA ghāya 'blow; injuring')

46 [இன்றைக்கு நீங்கள் காயப்பட வேண்டும் என்ப]து உங்கள் விதி
that you had to get hurt today was your fate ("that [which is] 'you must be injured today' [is] your fate")

[. . . என்ப]து — 'that [which is] " . . . "'

என்பது is the participial-noun counterpart of என்று (STR: 13.7), allowing the "quote" to serve as a noun in the sentence (subject, object, etc.) capable of taking any relevant case suffix. Thus: e.g.

விதி என்பதைப் பற்றிப் பேசினான்
'he spoke about (the word or concept) "fate"'

எல்லாம் விதி தான் என்பது தப்பு
'(the statement) that everything is only fate is a mistake'

எல்லாம் விதி தான் என்பதை மறுக்கிறான்
'he rejects the notion that everything is only fate'

Comparable participial nouns with rational PNG suffixes are also possible: e.g. கண்ணன் என்பவன் 'someone named Kannan'

Although less frequent, the past participial noun என்றது is also sometimes used in this way.

47 வாய்(க்)-கொழுப்பு — arrogance, insolence

வாய் — mouth

கொழுப்பு — fat

48 செம்மை — excellence, perfection

நீ [செம்மையாக அடிக்க(ப்)]பட வேண்டும் — you have to be soundly beaten ("you must experience beating excellently")

> (B-instr.) [... infin.]-படு 'be done X to (by B)'
>
> This construction, which literally means that the subject experiences or undergoes the action referred to by the infinitive clause, has come to be used in the same way as the passive (e.g., 'be killed') is used in English. When it is needed, the equivalent of the English 'by' phrase is expressed by a noun in the instrumental case. Thus: e.g.
>
> அவன் யானையால் கொல்லப்பட்டான்
>
> 'he was killed by the elephant' ("he underwent killing due to the elephant")

49 தலை-விதி — one's personal fate ("head-fate") (cf. line 24 above)

50 ஓங்கு (W) — rise high, grow high; raise (a hand, stick, etc.)

52 வேங்கடசாமி — Vēnkaṭasāmi, a male name

நாயக்கர் — a caste title (usually spelled "Naicker")

53 வட்டாரம் — region

செல்-வாக்கு — influence ("go-word") (IA vāc 'speech, word')

செல்வாக்கு உடையவர் — (STR: 25.5)

54 அடி-படு (W) — get hit, get beaten up, receive blows ("blow-experience") (STR: 17.24a)

தப்பு (W) — escape, slip away

55 முனகு (W) — murmur, mumble, mutter; groan, moan (STR: 27.15)

56 "he saw the hospital and went" = he went toward the hospital

57 ஈ. வே. ராமசாமி நாயக்கர் — E. V. Rāmasāmi Naicker (1879-1974) founder of the Drāviḍa Kazhagam ("Dravidian Association") and major force behind the rationalist, anti-orthodox Self-Respect Movement (also known as பெரியார் 'the great one')

(Note the structure of traditional South Indian names: the initial of the hometown [ஈரோடு, Erode] + the initial of the father's name [வெங்கடசாமி, Venkatasami] + the individual's personal name + the name or honorific title of the caste. There is no "last name" [i.e., family name or surname].)

58 பின்-காலம்	later time, later age (Sandhi 6a)
சுய-மரியாதை	self-respect (IA *sva* 'self'; *maryādā* 'propriety')
59 இயக்கம்	movement [from இயங்கு (W) 'move, function']
தலைவர்	head, chief, leader ("head-person")
60 பிராமணன்	Brahmin, member of the caste traditionally considered highest and purest (IA *brāhmaṇa* idem)
ஆதிக்கம்	domination, superiority in power (IA *ādhikya* 'preponderance')
எதிர் (S)	be opposite, be in front of; oppose, be against
61 போர்-ஆடு (W)	struggle, wage war ("war-move")

31. "சங்கரா! சங்கரா!"

சங்கரன் — Śankara (IA), a name of Śiva; a male name
(When used to address someone, a noun ending in -அன் drops the ன் and lengthens அ to ஆ.)

1 பல்-கலை(க்)-கழகம் — university ("many-art-association")

2 துறை — field (of interest, research, etc.); department, bureau

பேர்-ஆசிரியர் — professor ("big-teacher")

ஆசிரியர் — teacher; author, editor (IA ācārya 'spiritual teacher')

ஐந்து — five (combining form: ஐ- or ஐம்-)

3 விரிவு-உரை-ஆளர் — lecturer ("extensive-speech-governer")

ராமசாமி, இராமசாமி — Rāmaswāmi (IA), a male name

5 வகுப்பு — section, division, class; class (as in school) [from வகு/பகு (S) 'divide, classify']

நடத்து (W) — conduct

vs. நட (S) — walk; occur, happen

சாக் பீஸ் — piece of chalk (Eng.)

6 தேடு (W) — search for, look for

அறை — room

7 பெட்டி — box

காலி — emptiness; empty, vacant (Arabic khālī idem)

கத்து (W) — shout

8 சங்கரன் என்பது — "Śankaran", the name "Śankaran" (STR: 30.46)

சேவகன் — servant, attendant; soldier (IA sevaka 'servant')

9 தடவை — occasion, time (as in "two times" or "first time")

11 சார் — sir (Eng.)

14 ஒரே (adj.) — a single, the same; total ("one [emphasized]")

15 தாகம் — thirst (IA dāha 'burning')

"to me [is] total thirst" = I am exceedingly thirsty

பானை — pot (for cooking, storing drinking water, etc.)

சொட்டு — drop

17 வைத்திலிங்கம், வைத்தியலிங்கம் — Vaidyalinga (IA), a male name

19 சும்மா — "nothing", "just" (i.e., unmotivated, gratuitous, gratis)

விடு (W) — leave, release, let go

"we mustn't just let him go" = we can't let him get away with it

20 புகார் செய் (W) — complain, lodge a complaint (cf. STR: 31.40)

புகார் — complaint (Hindi pukār 'outcry; complaint')

21 பூவராகம் — Bhūvarāha (IA), a male name

சீனியர் — senior (in service) (Eng.)

23 அண்ணாமலை — Aṇṇāmalai, a male name

25 பின்-பகல் — afternoon ("later-daytime") (Sandhi 6a)

27 எல்லாம் — all [things], everything

எங்களுக்கு எல்லாம் — properly, எங்கள் எல்லாருக்கும், in which the rational PNG suffix and the case ending are attached to எல்லா... உம் (cf. 17.7) When எல்லாம் follows a noun without these attachments, the force of the 'all' is somewhat weakened. Cf., in some varieties of English, "you all" vs. "all of you".

குறை — deficiency, want; grievance [from குறை (W) 'diminish, decrease']

28 கண்டி (S) — criticize, reprimand (IA khaṇḍana 'the act of breaking, frustrating')

29 [அவன் ஒரு வேலையும் செய்வ]-து-இல்லை he never does any work ("his doing even one work doesn't exist")

[A . . . future AjP*]-து + இல்லை	'A doesn't do X, A never does X'
[A . . . future AjP]-து + உண்டு	'A does do X [at least on occasion]'

Recall that the participial noun in -து may refer to the act or event of 'A's doing X' (STR: 26.11). The future participial noun in -து plus either இல்லை or உண்டு accordingly denies or asserts, respectively, the "existence" of that event in the non-past: "A's doing X doesn't exist" or "A's doing X exists". The resulting implication, and thus meaning of the construction, can be more naturally expressed as glossed above. The present participial noun can also be used in the same way, although in written Tamil the future is preferred (cf. STR: 23.19).

*In these notations, the combination "future AjP-து" refers to the future participial noun (STR: 23.36) and does not involve the future AjP proper (STR: 23.19), which is what occurs preceding a noun rather than a PNG suffix.

30 ஆமாம், ஆம் — yes

ஓட்டல் — restaurant, cafe (Eng. <u>hotel</u>)

சாப்பாடு — food, meal [from சாப்பிடு (W) 'eat']

31 வாங்கு (W) — buy; receive or take (when something is being proffered), get (something that will be proffered)

vs. A-dat. கிடை (S) — come into A's possession, be obtained, be received (thus, said of A, 'get' [as a letter])

32 பன்னிரண்டு (பதின் - இரண்டு [sandhi 4]) — twelve

மணி — hour, time (o'clock); bell

[numeral] மணிக்கு — at [numeral] o'clock (cf. 12.29)

34 காண் (W) — see (irregular past: கண்ட-)

A-acc. காணோம் — A is not to be seen, can't be found, missing or lost ("we do not see A" --- காணோம் is an obsolete negative form with first person plural PNG)

அவனை எங்கே காணோம்? — where could he be?

35 எத்தனை தடவை கூப்பிட்டாலும் — however many times [I] call, no matter how many times [I] call ("even if [I] call how many times") (STR: 25.35)

36 இன்னும் — more, still, yet

39 ஒழுங்கு — order, regularity, propriety

வேலை ஒழுங்காய்(ச்) செய்(ய்)-ஆவிட்டால் — if [he] doesn't do the work properly

> weak verb + ஆவிட்டால் }
> strong verb + க்காவிட்டால் } 'if [one] doesn't do X' ("if [one] leaves [the matter] without doing X")
>
> This construction serves as a negative conditional, the negative counterpart to STR: 20.5. It is composed of the conditional form of விடு suffixed to a negative form of the verb involved (this form may be considered an abridged form of the negative suffix -ஆமல் [STR: 17.24a]).

40 'டிஸ்மிஸ்' செய்யுங்கள்! — dismiss him!

> foreign word$_X$ + {செய் / பண்ணு} 'do X'
>
> Almost any foreign word can be converted for use as a Tamil verb by adding the verb செய் (W) 'do, make' or பண்ணு (W) 'do, make' to it. செய் is more common in formal Tamil and பண்ணு in informal spoken Tamil.

41 மட்டும் — only, to [that] extent

42 வயது, வயசு — age (in years) (IA vayas idem)

அறு-பது — sixty

43 என்றைக்கு-உம் — any day (STR: 18.10)

சாவு — death [from சா, சாகு (W) 'die']

44 சமயம் — time (IA samaya idem)

கடவுள் — god, deity

45 அடிக்கடி — often

46 இல்லாவிட்டால் — if not, if there is no ___

(STR: 31.39 above---just as the negative of 'be' is இல்லை rather than இருக்கவில்லை, the negative conditional of 'be' is not இருக்காவிட்டால், but rather இல்லாவிட்டால், resulting from adding -ஆவிட்டால் to the negative root இல்-)

49 பதில் — reply, answer (Arabic badal 'exchange, return')

32. "ஐயோ!"

ஐயோ	exclamation of pain, pity, chagrin, etc.
1 சேகரன், சேகர்	Sēkaran (IA), a male name
அத்தை	mother-in-law; father's sister or mother's brother's wife
2 மரு-மகன்	son-in-law; one's brother's son (if one is female), one's sister's son (if one is male) (STR: 20.32)
vs. மரு-மகள்	daughter-in-law; one's brother's daughter (if one is female), one's sister's daughter (if one is male)
3 தின்-பண்டம்	snack, eatable
4 தின் (W)	eat, feed on (used especially of animals) (STR: 24.11)
5. ருசி	(good) taste; tasty (IA <u>ruci</u> idem)
8 கொழு(க்)-கட்டை	a snack made by steaming a mixture of rice flour, coconut, sugar, etc. shaped like a ball ("fat-block")
9 புற(ப்)-படு (W)	set out, start out ("experience exterior")
10 நினைத்து(க்)கொண்டே	(STR: 27.15)

12 அவள் கொழுக்கட்டை செய்ய-ட்டும் let her make kolukkaṭṭais

A . . . infin. + ட்டும்	'let A do X'
A . . . infin. + ட்டுமா?	'may A do X?'

In this construction A must be a "third person" (i.e., anything or anyone other than 'I', 'we', or 'you')---<u>except</u> that in the question, A may also be a "first person" (i.e., 'I' or 'we'). Thus: e.g.

அவன் போகட்டுமா?	'may he go?'
அவன் போகட்டும்	'let him go'
~~நீ போகட்டுமா?~~	~~'may you go?'~~
~~நீ போகட்டும்~~	~~'let you go'~~
நான் போகட்டுமா?	'may I go?'
~~நான் போகட்டும்~~	~~'let me go'~~

---

15 கிளை	branch
முறி (W)	break (intrans.)
vs. முறி (S)	break (trans.)
16 கத்து (W)	shout
17 மயக்கம்	giddiness, fainting spell, intoxication [from மயங்கு (W) 'be giddy']
18 தெளி (W)	become clear, clear up (intrans.)
19 காயம்	wound, injury (IA <u>ghāya</u> 'blow; injuring')
20 ஏற்-படு (W)	occur, happen
21 மற (S)	forget
அவனுக்கு ... மறந்து போயிற்று	he forgot, it slipped his mind ("to him [it] forgot and went")

AvP போ 'do X and go [involuntarily into a changed state of affairs]'

When added to the AvP of a verb, போ, போகு (W) 'go' may have an extended sense that seems to involve the suggestion of an involuntary transition from one state to another. Often a negative connotation is also involved. Thus: e.g.

அவன் செத்துப் போனான்	'he died'
அது கெட்டுப் போயிற்று	'it went bad'
நான் மறந்து போனேன்	'I forgot'
அது முறிந்து போயிற்று	'it got broken'

It can sometimes, as here, convert the sense of a transitive verb to intransitive, resulting in the use of a dative of 'experiencer'.

22 "ஐயோ" என்பது	(STR: 30.46)
நினைவு	thought, memory [from நினை (S) 'think (of)']
27 ஐயோ என்றால் என்ன?	what do you mean by "aiyō"?, what is an "aiyō"? (STR: 7.3)

28 அதை எப்படி செய்வது? — how does one make it? (STR: 25.18)

30 ஏமாற்று (W) — deceive, disappoint (i.e., let someone down)

vs. ஏமாறு (W) — be deceived, be let down

என்னை ஏமாற்ற(ப்) பார்க்கிறாயா? — are you trying to deceive me? ("are you looking to deceive me?")

> . . . infin. பார் — 'be about to do X, try to do X'
>
> When added to the infinitive of a verb, பார் 'see, look' may have an extended sense as suggested above. Both this construction and the AvP பார் construction (STR: 24.11) can sometimes be translated using the word "try". The difference, however, is that the latter means 'try doing X' in the sense of doing X and assessing the results, whereas this construction means 'try to do X' only in the sense of seeking to do X and implies that something intervenes before X can actually be done.

31 அடி (S) — beat, strike, hit

33 அலறு (W) — scream, cry out loud

35 கூச்சல் — shouting, outcry [from கூவு (W) 'call out, emit a cry']

வீட்டு(க்)-காரி — woman of the house; wife; landlady ("house-woman")

vs. வீட்டு(க்)-காரன் — man of the house; husband; landlord ("house-man")

பக்கத்து வீட்டுக்காரி — woman next door ("side-house-woman")

37 மனைவியை இப்படியா அடிப்பது? — beating the wife like this, [are you]? (STR: 25.18)

39 வீங்கு (W) — swell, become inflamed

40 ஆகா — exclamation of wonder, discovery, appreciation, etc.

42 முதலில்-ஏ-ஏ — in the very beginning, at the very first

(Note that since -ஏ is often added to locative and temporal expressions vacuously [see 2.3], a true emphatic -ஏ must always be the second suffix in such expressions.)

சொல்லியிருக்க(க்) கூடாதா? — couldn't/shouldn't you have said [so]? (STR: 29.41)

33. நூறு வடை

	நூறு	hundred
	வடை	a doughnut-shaped, deep-fried snack
1	முத்தையா	Muttaiyā, a male name ("pearl-sir")
	ஏழை	poor person
	தாயம்மாள்	Tāyammāḷ, a female name ("mother-lady")
3	பிடிக்கும்	like (STR: 12.2)
4	சுடு (W)	be hot to the touch; fry, roast; shoot
	வடை சுடு-ஏன்	why don't you make some vaḍais? (recall that Sandhi 3b does not apply to the addition of suffixes to verb roots)

(நீ) . . . verb-ஏன் (நீங்கள்) . . . verb-உங்கள்-ஏன்	'do X, why don't you?'

The addition of -ஏன் 'why?' to imperative forms of the verb tones down the command by making it more of a suggestion or request.

5	அடிக்கடி	often, frequently
7	பருப்பு	dāl, split lentils, peas, etc.
	எண்ணெய்	oil
8	சாமான்	commodity, certain articles of sale or possession (e.g., groceries, wares, luggage) (Urdu sāmān idem)
	பணம்	money (IA paṇa 'wages; copper coin')
10	முணு-முணு (S)	murmur, mumble, mutter
11	கடை(த்)-தெரு	bazaar, shopping district ("shop-street")
13	கடை(க்)-காரன்	storekeeper
14	முன்-பக்கம்	front, front portion

15 பண(ப்)-பெட்டி	cash box ("money-box")
பூட்டு (W)	lock
16 அ(வ்)-வழி	= அந்த வழி
திருடன்	thief [from திருடு (W) 'steal']
18 திற (S)	open
20 சத்தம் போடு (W)	make noise, shout
சத்தம்	noise, sound (IA <u>śabda</u> idem)
22 உள்ளே-இருந்து	from inside (note that -இல் is not necessary since உள்ளே is already locative in sense)
23 அதே சமயம்	that very moment, the very same time
போலீஸ்-காரன்	policeman
27 காப்பாற்று (W)	save, protect
காப்பு	protection
28 தரு, தா (W)	give (usually used for acts of giving between first person ['I' or 'we'] and second person ['you']) (forms of the verb are as for வரு, வா 'come') (use of present tense: STR: 29.36)
29 ரொம்ப (adj. or adv.)	much, a lot (of); very [informal usage]
ரொம்ப நாளாக	for many days, for a long time
33 [வடைக்கு வேண்டிய] சாமான்கள்	things needed for [making] vaḍais

[B-dat. வேண்டிய] A — 'a/the A necessary for B, a/the A wanted by B'

This is the AjP counterpart of the வேண்டும் construction (STR: 12.24), allowing it to serve as an adjective describing a noun.

35 இதோ	here!, right here! (used when directing someone's attention to something)
vs. அதோ	there!, over there! (used as above)

41 சட்டி	pot, pan
ஒவ்வொன்றாக	one by one (STR: 4.10)
42 உடனே	immediately, at once
எடுத்த உடனேயே	just as soon as [she] took (STR: 22.24)
தின் (W)	eat, feed on (used especially of animals)
43 தொண்ணூற்று ஒன்பது	ninety-nine
தொண்ணூறு (தொள்-நூறு)	ninety ("lax-hundred") (Sandhi 6b + 5b)
ஒன்பது	nine ("one-ten"---cf. Roman "IX")
44 நூறு-ஆவது	hundredth (STR: 15.1)
மட்டும்	only, to [that] extent
46 நீட்டு (W)	extend, lengthen (trans.)
vs. நீள் (W)	be long, extend, lengthen (intrans.)
49 மற்ற-து	the other one(s)
51 இருந்திருக்கும்	[there] would have been, [there] must have been (STR: 25.55)
52 அத்தனை	that many, that much
vs. இத்தனை	this many, this much
எத்தனை	how many?, how much?
அத்தனை-உம்	all that many, that whole amount (STR: 17.23)
54 சொல்லி(க்) கொண்டே	(STR: 27.15)

34. ஊமைக் கதை

ஊமை	a person unable to speak, a mute
1 நந்தன்	Nandan (IA), a male name
குடி-இரு(S)	be resident, reside
குடி	habitation; inhabitant, family, tribe
2 அடுத்த (adj.)	next, adjacent
ராஜையா	Rājaiyā, a male name
3 காளை	bull, male bovine
மாடு	cow, bovine
5 வேப்ப மரம்	neem tree
வேம்பு	neem (margosa) (certain nouns ending in a nasal-hard letter combination convert to a double hard letter when used adjectivally)
7 விளக்கு	lamp, (source of) light
தூண்	pillar, post
8 கட்டு (W)	tie, bind; build
9 ஓட்டு (W)	drive
vs. ஓடு (W)	run
12 முரடு	meanness, roughness, belligerence
13 முட்டு (W)	butt
14 கட்டாதே	do not tie (STR: 29.35)
15 கவனி (S)	pay attention to, heed, notice (STR: 23.19, 21.8)
மாதிரி	type, sort, model (IA <u>mātṛkā</u> 'mother; source')
அதைக் கவனிக்காதவன் மாதிரி	like someone who didn't notice it, as if he wasn't paying attention to it
19 ரத்தம், இரத்தம்	blood (IA <u>rakta</u> 'colored, red')
வெள்ளம்	flood, high water (as in a river)

20 கிட (S)	lie (inert)
கொம்பு	horn (of an animal); branch, stick
22 குத்து (W)	stab, gore, punch, poke
23 நஷ்டம்	loss, damage (IA <u>nasta</u> 'lost, destroyed')
ஈடு	what is of equal value, compensation; pawn
24 தரு, தா (W)	give (usually restricted to act of giving between first and second persons [I, we, you]) (verb forms as for வரு, வா 'come')
26 எச்சரி (S)	warn
27 தப்பு	wrong, mistake
28 நீதி-பதி	judge (IA <u>nīti-pati</u> 'ethics-master')
29 இழு (S)	pull, drag
30 கட்சி	side (as in a dispute), faction, party (as in politics) (IA <u>kaksyā</u> 'scale of a balance')
31 விசாரி (S)	enquire, examine, investigate (IA <u>vicāra</u> 'examination, investigation')
ஆரம்பி (S)	begin (IA <u>ārambha</u> 'beginning')
32 வாய்	mouth
திற (S)	open
35 நடி (S)	act (as in a play) (IA <u>nat</u> idem)
40 அப்படி என்றால்	if so, if that's the case (STR: 23.37)
42 [கொடுக்க வேண்டிய]-து இல்லை	[he] need not give, [he] doesn't have to give ("there isn't a necessity to give")

[A . . . infinitive வேண்டிய]-து + இல்லை — 'A doesn't (didn't) have to do X, it is not necessary that A do X'

[A . . . infinitive வேண்டிய]-து + {தான் / இருக்கிறது / இருந்தது / இருக்கும்} — 'A has (had/will have) to do X, it is necessary that A do X'

Use of the participial noun வேண்டியது with an infinitive narrows the 'want to/need to' semantic range of வேண்டும்/வேண்டாம் (STR: 12.24) to 'need to' so that it is possible to distinguish the two sense when necessary. Note the difference in meaning especially between the two negative forms.

44 ராஜையாவிடமிருந்தே	from Rājaiyā himself (STR: 19.33)
உண்மை	truth
45 வர(வ்)-அழை(S)	draw out; invite ("call to come")
ஆனேன் (ஆ~~கி~~னேன்)	I became

35. வேலைக்காரன் செய்த வேலை

வேலை(க்)-காரன்	male servant or laborer
vs. வேலை(க்)-காரி	female servant or laborer
1 மாட்டு(ச்)-சந்தை	cattle fair
மாடு	cow, bovine
சந்தை	shandy, fair, market conducted periodically in a central place in a multi-village region (IA sandhā 'union')
செட்டியார்	Ceṭṭiyār (Chettiyar), a member of the caste of this name, often stereotyped as rich merchants (IA śresṭhin 'merchant, head of an artisan guild')
2 பசு	cow (female) (IA paśu idem)
3 விரும்பு (W)	want, desire, wish
தனி	alone, separate, unique
6 சிவத்தையா	Sivattaiyā, a male name
7 அப்பாவி	artless person, simpleton (IA apāpin 'sinless one')
என்ன வேலை சொன்னாலும்	whatever work [his master] tells [him to do] (STR: 25.35)
9 வருகிறாயா?	(use of present tense: STR: 29.36)
10 ஐந்து	five (combining form: ஐ- or ஐம்-)
ரூபாய்	rupee (IA rūpya idem)
தரு, தா (W)	give (usually restricted to acts of giving between first person ['I' or 'we'] and second person ['you'])
	(forms of the verb are as for வரு, வா 'come')
14 கூச்சல்	shouting, outcry [from கூவு(W) 'call out, cry out']
கொள்ளை(க்)-காரன்	robber, plunderer
கொள்ளை	robbery, plunder [from கொள்(W) 'take']

16 புரிந்து கொண்டார்	he realized (STR: 28.30)
அவர்களிடமிருந்து	from them (STR: 19.33)
18 மரத்து-அடி	foot of a tree
19 படு (S)	lie down
அசை (W)	move (intrans.)
vs. அசை (S)	move (trans.)
கண்	eye
20 பிணம்	corpse
22 மாட்டார்கள்	they won't (STR: 19.37)
24 இன்(ன்)-ஒரு (adj.)	one more, another, an additional
இன்(ன்)-ஒன்று (noun)	an additional one, one more, another
26 கிட (S)	lie (inert)
28 விலா	side (of the body)
உதை	kick [from உதை (S) 'kick']
30 செத்த (adj.)	dead (past AjP of சா, சாகு (W) 'die']
33 மடி	fold (here: that fold of a man's dhoti around the hip which makes a sort of pouch) [from மடி (W/S) 'fold']
கட்டு (W)	tie, bind; build
பிணம் . . . கட்டி(க்)கொண்டு-இருக்குமா?	will a corpse anywhere have tied five rupees in his dhoti fold? (although the verb appears to be an instance of the AvP-கொண்டிரு construction [STR: 26.2], it is actually an instance of the combination of the AvP-கொள் construction [STR: 19.10] and the AvP-இரு construction [STR: 23.11] without the special 'in process' sense associated with கொண்டிரு as a unit)
37 நோட்டு	note (as in "pound note"), bill (as in "dollar bill"); notebook (Eng.)

38 அழுக்கு	dirt
செல் (W)	go
"will this go?" =	is this [currency note] good?
42 இது செல்லாது என்றால்	if this won't "go", if this isn't good (STR: 23.37)
ஆயிரம்	thousand (IA <u>sahasra</u> idem)
47 பாவம் செட்டியார்!	poor Chettiyar!

36. தாகம்

தாகம்	thirst (IA dāha 'burning, heat')
1 வருத்தம்	sorrow, distress [from வருந்து (W) 'feel sorrow']
குழப்பம்	bewilderment, confusion [from குழம்பு (W) 'be confused, bewildered']
ஏற்-படு (W)	occur, happen
2 காதலி	lover (female)
vs. காதலன்	lover (male)
காதல்	(romantic) love
3 நான்கு = நாலு	four (combining form: நால்-)
நாட்கள் (நாள்-கள்)	days (Sandhi 6a)

2+3 அவன் தன் காதலியைப்(ப்) பார்த்து நான்கு நாட்கள் ஆயிற்று — it had been four days since he had seen his lover ("he saw his lover and four days became")

> A . . . AvP [time$_Y$] ஆயிற்று 'it has been [time$_Y$] since A did X'
>
> Though the past tense of this construction is the most common, the comparable present and future tenses are also possible:
>
> A . . . AvP [time$_Y$] ஆகிறது 'it is almost [time$_Y$] since A did X'
>
> A . . . AvP [time$_Y$] ஆகும் 'it will have been [time$_Y$] since A did X'

5 காரணம்	reason, cause (IA kārana idem)
நான்கு நாட்களுக்கு முன்	four days before, four days ago
vs. நான்கு நாட்களுக்குப்பின்	four days after, four days later
நான்கு நாட்களில்	in four days, in four days time
நான்கு நாட்களுக்குள்	within four days, by four days hence
வரை	up to, until (STR: 8.5)

6 தினம் — day (IA dina idem)

-தோறும் — every (used only in conjunction with nouns of time or place [but never with a locative case since the sense is always predictable] --- e. g. வாரம் தோறும் 'every week'
ஊர்தோறும் 'in every town')

சந்தி (S) — meet, have contact (IA sandhi 'junction, union')

அவர்கள் தினந்தோறும் சந்தித்துவந்தார்கள் — they met regularly every day ("they met everyday and came [through time doing that]")

> AvP வரு — 'do X [over an extended period]'
>
> When added to the AvP of a verb, வரு 'come' may have an extended sense which suggests that the action involved has been going on continuously or regularly for some time. It sometimes corresponds to English 'used to do X'. Thus, e.g.
>
> அவன் பல வருஷமாக நாவல் எழுதிவந்தான்
> 'he wrote novels for many years, he used to write novels for many years'
>
> அவன் அடிக்கடி அவளோடு விளையாடி வந்தான்
> 'he used to play with her often'

7 நெடு நாள் — long time, for a long time ("long day")

நெடு (adj. root) — long, tall

8 உறவு — relationship; kinship

சிறு (adj. root) — small, little

cf. சிறிய, சின்ன (adj.) — small, little

9 சிறுபிள்ளைகளாய் இருந்த காலத்திலேயே — in the days when they were little children [a time earlier than might ordinarily be expected--- STR: 18.15b] (note that when emphatic -ஏ is added to a locative there must be two -ஏ 's, since the first is interpreted as a vacuous addition in imitation of speech, where the locative suffix is regularly -இலே)

(9) பழக்கம் — familiarity, usual practice, custom, habit [from பழகு (W) 'become familiar with or accustomed to']

10 மணல் — sand, grain of sand

விளையாடு (W) — play (use of future tense: STR: 17.4-5, 20.3-4b)

12 விளையாட்டு — game, sport [from விளையாடு (W) 'play']

சேர் (S) — join together, combine, attach to, include (trans.)

vs. சேர் (W) — join, become joined to or attached to, combine with, be included

15 சிதை (S) — destroy, ruin

vs. சிதை (W) — be destroyed or ruined

சில சமயம் — sometimes

16 பந்து — ball

17 தொடங்கு (W) — begin, start (-இய - -இன : cf. STR:15.10a)

18 நட்பு — friendship

cf. நண்பர் — friend

வளர் (W) — grow, develop (intrans.) (STR: 36.6)

vs. வளர் (S) — grow (trans.), raise (as a child or crop)

19 இளம்-பருவம் — youth, young adulthood ("young age") (IA parvan 'knot; section, time period')

அடை (W) — reach, attain, obtain

20 தனி-மை — singleness, solitude, uniqueness ("alone-ness")

21 சந்திப்பு — meeting; junction [from சந்தி (S) 'meet']

24 பெறு (W) — receive, obtain; beget, give birth to (past tense: STR: 18.15a)

பெற்றவள் — she who begot [her], [her] mother

சும்மா — "nothing", "just" (i.e., unmotivated, gratuitous, gratis, etc.)

சும்மா இரு (S) — be quiet, do nothing

26 மகள்	daughter
vs. மகன்	son
கட்டு(ப்)-படுத்து (W)	put under restraint, restrain, control
vs. கட்டு(ப்)-படு (W)	be under restraint, submit to control
29 துடி (S)	throb, quiver; suffer
31 தாய்	mother
33 சமை (S)	cook
34 நிற்பவன்	future participial noun (STR: 23.36) of நில் (S) 'stand' (Sandhi 6a)
35 செம்பு	small water pot
37 ஊற்று (W)	pour (STR: 27.11)
38 வாசல், வாயில்	doorway, entrance
[மகள் வாசலுக்கு வந்த]-து-உம்	as soon as the daughter came to the door

> [A . . . past AjP]-து + உம் 'as soon as A does/did X, immediately upon A doing X'

39 மகிழ்ச்சி	joy, happiness [from மகிழ் (W) 'be happy']
பயம்	fear (IA bhaya idem)
41 நீட்டு (W)	extend, lengthen (trans.)
vs. நீடு, நீள் (W)	be long, extend, lengthen (intrans.)
44 பிடி	handful, hold (on something); handle, knob [from பிடி (S) 'catch, hold']
கண்ணாடி	glass; eyeglasses; mirror
வளையல்	bracelet, bangle [from வளை (W) 'curve']
உடை (W)	break (intrans.) (used with non-linear objects)
vs. உடை (S)	break (trans.) (used with non-linear objects)
vs. ஒடி (W/S)	break (intrans./trans.) (used with linear objects)

45 துண்டு	piece; piece of cloth, towel worn over the shoulder
46 குத்து (W)	stab, poke, punch, pound
அலறு (W)	cry out loud, scream
47 பதறு (W)	be flurried, be agitated
49 சமாளி (S)	successfully handle a difficult situation
50 விக்கல்	hiccup
விக்கல் எடு (S)	get hiccups (with dative)
51 முதுகு	back (of the body)
52 தடவு (W)	stroke, caress, massage, grope
தடவி விடு (W)	massage as a service to another
53 பயன்	effect; use, utility
55 சிரி (S)	laugh, smile
56 கடை(க்)-கண்	corner of the eye ("end [of the] eye")
57 பார்வை	look, glance; (faculty of) sight [from பார் (S) 'look']
58 போல் இருந்தது	it seemed like (STR: 12.11)
59 மூலம்	root, origin, source (IA mūla idem)
கலி(த்)-தொகை	Kalittokai, one of the Eight Anthologies of Classical Tamil poetry ("the collection in Kali [metre]")
குறிஞ்சி	the flower whose name is given to one of the five landscapes of Classical Tamil love poetry and the phase of love appropriate to that setting (mountainous region: pre-marital encounter); the section of Kalittokai dealing with this theme

37. ஜம்புலிங்கம்

	ஜம்புலிங்கம், சம்புலிங்கம்	Jambulingam (IA), a male name
1	கந்தன்	Kandan, a male name (IA *Skanda*)
	வள்ளி	Vaḷḷi, a female name
2	திருமணம்	wedding, marriage
3	வண்டி	cart, vehicle, conveyance
	மாட்டு வண்டி	bullock cart
4	கிராமம்	village (IA *grāma* idem)
5	உச்சி	peak, zenith (IA *ucca* 'height, apex')
	வெயில்	sun's heat, sunshine
6	பாதை	path, route
7	திடீர்-என்று	suddenly (STR: 21.25)
8	அது வரை	up till that, until then
	சிரி (S)	laugh, smile
9	முன்-புறம்	the front, ahead ("front-exterior")
	vs. பின்-புறம்	the back, the rear, behind ("back-exterior")
12	திருநெல்வேலி	a major town and district headquarters in southern Tamilnadu
	மா-வட்டம்	district (an administrative unit) ("great-circle")
13	கொள்ளை	robbery, plunder [from கொள்(W) 'take']

"very big robber in Tirunelveli District [emphasis]" = the biggest robber in Tirunelveli District (STR: 2.22a)

14	அழு (W)	cry, weep (past tense: அழுதேன்)
	குழந்தை	child, baby (associated PNG is non-rational)
	கூட	along with, also, even
	வாய்	mouth
15	மூடு (W)	close, cover
	பயங்கரம்	fearsomeness; horrible (IA *bhayaṁkara* 'fear-causing') (STR: 7.7, 10.18)

16 நடுங்கு (W)	tremble, shiver
17 நல்ல வேளையாக	fortunately
18 முதுகு	back (of the body)
19 மறை (S)	hide, conceal (trans.)
vs. மறை (W)	disappear, be hidden
21 கீழ், கீழே	down, below
vs. மேல், மேலே	up, above, upon
22 வாள்	sword
உருவு (W)	unsheathe; strip
23 வெட்டு	cut, chop (noun) [from வெட்டு (W) 'cut, chop']
24 உருள் (W)	roll (intrans.) } (as a ball, wheel, etc.)
vs. உருட்டு (W)	roll (trans.) } (as a ball, wheel, etc.)
இரத்தம், ரத்தம்	blood (IA <u>rakta</u> 'colored, reddened; blood')
ஊற்று	spurt, stream [from ஊற்று (W) 'pour']
25 பாய் (W)	flow, gush out, leap forward
26 இதோ	here! } (used when directing someone's attention to something)
vs. அதோ	there! } (used when directing someone's attention to something)
"here, I've just come"	= I'll be right back (an anticipatory exaggeration---cf. saying "I'm coming" to mean 'I'll come in a minute')
28 பின்-புறம்	see line 9 above
குதி (S)	jump
30 விரட்டு (W)	chase, chase off
31 முயல் (W)	try, attempt, make an effort
32 தங்கச்சி	younger sister (informal term---proper term: தங்கை) (used also to address unrelated females younger than the speaker)
நகை	jewelry, ornament

33 கழற்று (W)	unfasten, take off
vs. கழல் (W)	become loose or unfastened, slip off
34 மறு-பேச்சு	further speech, reply ("other-speech")
இல்லாமல்	there not being, without (negative root இல்- plus -ஆமல் [STR:17.24a])
36 தாலி	gold string and pendant tied around a woman's neck to symbolize the married state
மற (S)	forget
38 அண்ணன்	elder brother
அண்ணா	form used to address one's elder brother or any older male
புனிதம்	sacredness; sacred (IA <u>punita</u> 'purified')
"to a woman the tāli has indeed become a sacred thing!" =	the tāli is, [as you should know], a sacred thing to a woman
39 உயிர்	life, breath
உயிரோடு இரு (S)	be alive ("be with life")
41 பாவம், பாபம்	sin (IA <u>pāpa</u> idem)
42 "he who tied the tāli" =	husband
காப்பு-ஆற்று (W)	protect, guard, save
43 உன் கணவனோ	but as for your husband (STR: 24.28b)
45 எதற்கு	for what [purpose]?
நேரம் ஆகிறது	time is about up, it's getting to be time, it's getting late ("the time is becoming")
49 திருப்பு (W)	turn (trans.)
vs. திரும்பு (W)	turn (intrans.), return (to a place)
திருப்பி(க்) கொடு (S)	return, give back

38. வாய் உள்ள பிள்ளை

[வாய் உள்ள] பிள்ளை — a child that has a mouth, a child with a mouth ("a child [to whom] there is a mouth")

> [B உள்ள] A — 'A which has B' ("A [to which] is B")
>
> [A-dat. உள்ள] B — 'B which A has' ("B [which] is to A")
>
> உள்ள is the AjP counterpart of உண்டு , both arising from the root உள் 'be, exist'.

1	பொன்னன்	Ponnan, a male name
	பொன்	gold
	மதுரை	Madurai, the capital of the Pāṇḍya kings
2	ஏழை	poor person
	மேலும்	moreover, in addition
3	ரயில்	train (Eng.) (STR: 3.11)
	பஸ்	bus (Eng.) (STR: 3.11)
6	தோட்டம்	garden
7	ரோஜா	rose (Portuguese rosa idem)
	பூ	flower (plural: பூக்கள்)
	ஏராளம்	abundance; abundant, plentiful
9	பறி (S)	pluck, pick
10	சேவகன்	servant, attendant; warrior (IA sevaka 'servant')
15	பாண்டியன்	a member of the Pāṇḍya dynasty of kings
16	சொந்தம்	one's own, state of belonging (IA sva 'one's own')
17	வெளி-ஊர்	a town outside [of here], out of town
	vs. உள் (ள்)-ஊர்	the local town (Sandhi 4)

18 முதல் — first, chief

தடவை — time, instance (as in 'two times', etc.)

19 இப்போது தான் முதல் தடவையாக மதுரைக்கு வருகிறேன்
I am coming to Madurai for the first time only now, this is the first time I have come to Madurai

> The present tense is used when referring to a period of time which may have begun in the past, as long as it extends into the present. Thus: e.g.
>
> பல வருஷங்களாகத் திருவிழாவின் போது மதுரைக்கு வருகிறேன்
> 'I have been coming to Madurai at festival time for many years'
>
> அவன் பிறப்பிலிருந்து ஊமையாய் இருக்கிறான்
> 'he has been dumb since birth'

23 உண்மை — truth; true

24 கதவு — door

காவல் — guarding, guard [from கா (S) 'guard']

26 நுழை (W) — enter (some effort or difficulty usually implied)

குற்றம் — fault, crime

28 ராணி — queen (IA <u>rājñī</u> idem) (STR: 20.32)

பூ (S) — blossom, bloom

32 தூக்கு (W) — lift, carry

33 சாமியார் — mendicant, holy man (IA <u>svāmin</u> 'master, lord, spiritual preceptor')

35 கும்பு-இடு (W) — worship, greet reverentially with the hands raised and joined together

நிலை, நிலைமை — situation, condition, state [from நில் (S) 'stand']

36 புரிந்து கொள் — (STR: 28.30)

37 பிழை (S) — survive, live

"the child that has a mouth will survive" — a proverb usually used to imply that one must speak out if one is to survive just as a baby must cry if it is to be fed

சொல்லி விட்டு — (STR: 27.11)

38 புத்தி-சாலி	wise or intelligent person
புத்தி	wisdom, intelligence (IA buddhi idem)
-சாலி	person (a suffix which does not occur as an independent word)
40 [ஒவ்வொரு ரோஜா]-ஆக	rose by rose ("such that it be [a series of] individual roses") (STR: 4.10)
42 வயிறு	stomach, belly
44 திருட்டு	theft [from திருடு (W) 'steal']
நிரூபி (S)	prove, establish (IA nirūp 'indicate, ascertain')
45 உணர் (W)	sense, feel, realize
vs. உணர்த்து (W)	convey a feeling or sense
விடு (W)	leave, release, let go

39. ஓர் அரசனின் வருத்தம்

வருத்தம்	sorrow, distress, regret
2 பத்திரகிரி	Bhadragiri (IA), a male name
3 முனிவர்	hermit, sage (IA muni idem)
4 மாதுளம், மாதுளை	pomegranate
பழம்	(ripe) fruit
vs. காய்	unripe fruit, vegetable
5 என்றைக்கு	what day?, when?
என்றைக்கும்	any day; always (STR: 18.10)
6 பதின்-ஆறு	sixteen
வயது, வயசு	age (in years) (IA vayas idem)
8 மூ(ந்)-நூறு	three hundred
மனைவி-மார்	wives
-மார்	collective plural suffix used (with or without -கள் following) with caste names and kinship terms when one wishes to emphasize the collectivity rather than the individuals making up the group
9 மோகனாங்கி	Mohanāṅgi (IA), a female name
. . . என்பவள்	a woman named . . ., she who is called . . . (STR: 30.46)
முதல்	first, chief
14 வரட்டும்	let [it] come (STR: 32.12)
15 அது வரை	until then ("up to that")
16 பத்திரம்	caution, carefulness; safe, secure (IA bhadra 'prosperity, welfare')
வைத்து-இரு, வைத்து(க்)கொண்டு-இரு (S)	keep, have in one's possession ("be [in the state of] having placed")
18 குதிரை(க்)-காரன்	horse-keeper, groom
குதிரை	horse
19 காதலி (S)	love (romantically), be in love with

22 காதலி — lover, beloved (female)

vs. காதலன் — lover, beloved (male)

23 வேலை(க்)-காரி — female servant or worker

vs. வேலை(க்)-காரன் — male servant or worker

25 கூடை — basket

27 உப்பரிகை, உபரிகை — superstructure, balcony (IA upariga 'that which goes above')

32 சேவகன் — attendant, servant; warrior, soldier (IA sevaka 'servant, attendant')

அனுப்பு (W) — send

34 உண்மை — truth; true

38 அழை (S) — call, summon, invite

அழைத்து வரு, அழைத்து(க்)கொண்டு வரு (W) bring (a person), escort

also கூட்டி(க்)கொண்டு வரு (W) " " "

vs. கொண்டு வரு (W) — bring (a person) (bodily)

(and similarly with போ 'go' for 'take (a person)')

44 ஒப்பு(க்)கொள் (W) — accept, agree, admit

45 விரும்பு (W) — like, wish, desire

45-6 பத்திரகிரி விரும்பி-இருந்தால் அவர்களை(க்) கொன்று-இருக்க முடியும்

if Bhadragiri had wished he could have killed them

> A . . . AvP_X-இருந்தால் B . . . AvP_Y-இரு-$\frac{\text{fut}}{\text{tns}}$-PNG
>
> 'if A had done X, B would have done Y'
>
> A special case of the use of AvP-இரு for contrary-to-fact hypothesis (STR: 29.41) is this use in sentences combining a hypothetical condition with a hypothetical consequence.

47 யோசித்து(ப்) பார் (S) — think something through, think over (STR: 24.11)

துரோகம் — treachery, betrayal (IA droha idem)

48	ஒருத்தி	one [female person]
	vs. ஒருத்தன், ஒருவன்	one [male person]
49	தவிர	except; besides (STR: 8.19)
	இன்னும்	more, still, yet
	இரு-நூறு	two hundred (note that in numeral compounds non-final numerals take the oblique form)
50	தொண்ணூறு	ninety (தொள்-நூறு "defective hundred") (Sandhi 6b and 5b)
	ஒன்பது	nine
51	யார் யார்	who all?, who? (implying several)
53	வருத்தப்(ப்)-படு (W)	feel sorrow or regret

54 [இப்படி வருத்தத்தோடு யோசித்துக்கொண்டிருந்த]-து-ஆல்
because he was thus sorrowfully reflecting.

> [A . . . AjP]-து + ஆல்
> [A . . . AjP]-து + அன் + ஆல்
> } 'due to A's doing X, because A did/does/will do X'
>
> A special case of the use of participial nouns in -து for referring to events is the participial noun in the "instrumental" case, which is the construction used for expressing reason or causation. The extra oblique suffix -அன், which is usually present in this construction in informal styles, is familiar to you in the instrumental of the pronoun அது: அதனால் 'therefore' ("due to that").

55	தண்டனை	punishment (IA dandana idem)
	பழி	revenge; censure
	பழி வாங்கு (W)	get revenge
56	மற (S)	forget, slip one's mind (STR: 32.21)
57	அப்போதே	then and there, right then (i.e., not any later) (STR: 18.15b)
	துறவி	ascetic [from துற (S) 'renounce']

59 மறை (W)	disappear, be hidden
vs. மறை (S)	hide, conceal
60 மூலம்	root, source, origin (IA <u>mūla</u> idem)
விக்கிரமாதித்தன்	Vikramāditya, a legendary king of Ujjain in western India

40. அன்பைக் கெடுத்தவன்

அன்பு	love, affection
கெடு (S)	spoil, ruin
vs. கெடு (W)	spoil, go bad, be ruined
1 பிராமணன்	Brahmin (IA brāhmaṇa idem)
2 குடி-இரு(S)	reside, live (in a place)
3 ஒருவர் மேல் ஒருவர்	one upon the other, upon each other (STR: 17.17a)
உயிர்	life, breath; living creature

3-4 "they had placed life itself one upon the other" = they were as dear as life itself to each other

4 இரவு, இரா, இராத்திரி	night
6 சாதம்	cooked rice
படை(S)	serve (as food), proffer (as an offering to a deity); create
7 சூடு	heat; hot [from சுடு (W) 'be hot']
[சாதம் சூடாய் இருந்த-தால்	because the rice was hot (STR: 39.54)
8 விசிறி	fan
வீசு (W)	fling, throw; blow (as the wind), fan

"she fanned [him] having taken hold of a fan" = she fanned him with a fan

(an alternative method to the instrumental case for the expression of the use of a tool or instrument)

9 திண்ணை	porch
13 பொல்லாத (adj.)	wicked, evil
பொறாமை	jealousy, envy
15 இடை	interval, gap; between

> A-க்கும் B-க்கும் இடையே 'between A and B'

(15) சண்டை	fight, quarrel, battle (IA canda 'fierce, angry')
மூட்டு (W)	kindle, stimulate, stir up
17 சந்தேக(ப்)-படு (W)	feel doubtful, be suspicious
சந்தேகம்	doubt, suspicion, uncertainty
சூழ்ச்சி	scheme, plot [from சூழ் (W) 'surround; plot']

[ஒருவர்மேல் ஒருவர் சந்தேகப்படுவதற்கு ஒரு சூழ்ச்சி செய்தான் he devised a scheme in order that they would become suspicious of one another

> [A . . . AjP]-தற்கு
> [A . . . AjP]-தற்காக
> } 'for A's doing X, in order for A to do X'
>
> A special case of the use of participial nouns in -து for referring to events is the participial noun in the dative case, which can be used for expressing purpose. The purposive meaning is further emphasized by the addition of -ஆக (STR: 20.32).

19 சம்போ!	O Śambhu! (one of the names of Śiva) (IA śambhu 'bestower of happiness')
மகாதேவா!	O Great Lord! (IA mahādeva idem)
20 என்று	(STR: 30.1)
யாரோ	someone (unknown or unspecified) (STR: 25.28)
சாமியார்	sage, mendicant holy man (IA svāmin 'master, lord; spiritual preceptor')
21 நமஸ்கரி (S)	greet reverentially (IA namas-kr̥ idem)
24 கும்பு-இடு (W)	worship, greet reverentially with the hands raised and joined together
25 ரகசியம், இரகசியம்	secret (IA rahasya idem)
26 காப்பாற்று (W)	protect, guard, save
29 புருஷன், புருசன், புருடன்	husband, man (IA puruṣa 'man')
போன (adj.)	last, previous (past AjP of போ 'go')
ஜன்மம், ஜென்மம்	birth (i.e., one of the succession of births taken on by the eternal soul)

30 உப்பு	salt
வியாபாரி	merchant, dealer, trader (IA vyāpārin idem)
வியாபாரம்	trade, commerce (IA vyāpāra 'occupation, business')
31 சந்தேகம்	doubt, suspicion, uncertainty (IA sandeha 'doubt, uncertainty')
தூங்கு (W)	sleep, fall asleep
32 நக்கு (W)	lick
34 சுவாமி, ஸ்வாமி, சாமி	deity, god; (used also as deferential form of address for elders or holy men) (IA svāmin 'master, lord; spiritual preceptor')
நமஸ்காரம்	reverential greeting (IA namaskāra idem)

39 "what [is it] with respect to her?" = what about her?, what's with her?

40 நாய்	dog
41 குணம்	quality, nature, characteristic (IA guṇa idem)
43-4 தூங்குவது போல	as if asleep ("like sleeping")

(the accusative suffix is usually omitted from a participial noun in the போல construction)

44 படு (S)	lie down
46 படுக்கை	bed [from படு (S) 'lie down']
47 படுத்ததும்	as soon as [he] lay down (STR: 36.38)
மூடு (W)	close, cover
48 பத்து	ten
நிமிஷம், நிமிடம்	minute (IA nimiṣa 'twinkling of an eye')
கழி (W)	be expended, elapse
vs. கழி (S)	expend, subtract, spend (time)
49 சத்தம் போடு (W)	make noise; yell
சத்தம்	noise, sound, loudness (IA śabda idem)

50 எழு (W) — rise, get up

மெல்ல (adv.) — slowly; softly

தவழ் (W) — crawl

51 தூ! — expression of disgust

52 கரி (S) — feel an irritating sensation, (with உப்பு) taste salty

வெறுப்பு — distaste, disgust, dislike, hatred [from வெறு (S) 'dislike']

54 கத்து (W) — shout

55 எழுந்து-இரு (S) — stand up, get up

56 வாய்(ச்)-சண்டை — verbal fight ("mouth-fight")

58 கை(ச்)-சண்டை — fisticuffs ("hand-fight")

59 வலி — pain [from வலி (S) 'hurt']

தாங்கு (W) — bear, endure, support, sustain

[வலி தாங்க முடியாத]தினால் — because [she] couldn't bear the pain (STR: 39.54)

அழு (W) — cry, weep (past tense: அழுதேன்)

60 [மனைவி அதிகமாக அலற(ப்)] பிராமணன் அதிகமாக ஓங்கி அடித்தான்
the more the wife screamed the harder the Brahmin beat her ("the wife screamed excessively [and] the Brahmin beat her hard excessively")

> [A . . . infin.] B . . . FV
>
> (1) "purpose": 'B did X so that A would do Y'
>
> (2) "absolute": 'A did Y and B did X, while A did Y B did X', etc.
>
> In addition to its use for expressing purpose (STR: 14.10), the infinitive is used "absolutely" (i.e., independent of any particular meaning like 'purpose'). Its meaning is minimal: that there is some implicit relevance between the infinitive clause and the finite-verb clause. The nature of the relevance must be construed from context.

61 ஓங்கி அடி (S) — strike hard (with a raised fist or weapon)

ஓங்கு (W) — rise high, tower; raise (a hand, stick, etc.)

41. துறவு

	துறவு	renunciation [from துற (S) 'renounce']
1	சாமியார்	sage, mendicant holy man
2	வீடு-வாசல்	house 'n' home ("house [and] doorway")
	மனைவி-மக்கள்	wife 'n' kids
3	பசி (S)	be hungry, feel hunger (with dative)
	பிச்சை எடு (S)	beg ("take alms") (IA bhikṣā 'begging, alms')
4	தியானம்	meditation (IA dhyāna idem)
	பஜனை	chanting of devotional songs (IA bhajana 'sharing'; idem)
6	ஆடை	dress, clothes
	கோவணம்	loincloth for men (IA kaupīna idem)

6-7 இரண்டே இரண்டு கோவணம் தான் அவரிடம் உண்டு
he had just two loincloths

numeral-ஏ numeral	'exactly this number, just this number'
e.g.	
ஒரே ஒரு _____	'a single _____, just one ____'
ஒன்றே ஒன்று	'just one, a single one'
இரண்டே இரண்டு	'exactly two, just two'

8	அணி (W)	put on, wear; decorate
	துவை (S)	wash (as clothes)
9	காய் (W)	dry (intrans.); become hot
10	குளி (S)	bathe, take a bath
11	மாற்று (W)	change (trans.); exchange
	vs. மாறு (W)	change (intrans.)

12 முதல் நாள்	first day; previous day
13 எலி	mouse
கடி (S)	bite
14 ஒழி (S)	destroy, end, get rid of (STR: 40.17)
vs. ஒழி (W)	be destroyed, come to an end
பூனை	cat
வளர் (S)	grow (trans.), raise (as a child or crop)
vs. வளர் (W)	grow, develop (intrans.)
15 தினம், தினமும்	daily (IA dina 'day')
பால்	milk
16 மக்கள்	people; (formerly) children
ஒழுங்கு	order, regularity, propriety
17 பூனைக்கும்-ஆ?	for the cat, too?
19 பாலுக்காக	for the sake of milk (STR: 20.32)
பசு	cow (female) (IA paśu 'domestic animal')
20 மாலை	evening; P. M.
vs. காலை	morning; A. M.
கற (S)	express milk (as in milking a cow)
21 புல்	grass, blade of grass
22 குளிப்பாட்டு (W)	bathe (trans.), give bath to

[(புல் கொண்டு வருவது) (அதைக் குளிப்பாட்டுவது) முதலிய] வேலைகள் — the chores such as bringing grass, bathing it, etc.

[A B C ...முதலிய] X — 'X's such as A, B, C, etc.' ("X's [of which] A, B, C are the first")

முதலிய is a pseudo-AjP made from the noun முதல் 'first'. The participial-noun counterparts of this construction are also used: e.g. A B C முதலியவை 'A, B, C, etc.'

A B C முதலியவர்கள் 'A, B, C, and other [persons]'

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25 வேலை(க்)-காரன் — male servant or worker

vs. வேலை(க்)-காரி — female servant or worker

26 அமர்த்து (W) — situate, engage, employ

vs. அமர் (W) — be situated (in a job or office), (formal) be seated

பொறுப்பு — responsibility [from பொறு (S) 'bear'] (-இன்: optional oblique suffix)

27 ஒப்படை (S) — entrust

பசுவின் பொறுப்பினை அவனிடம் ஒப்படைத்து வைத்தார் — he entrusted him with the responsibility for the cow [intending this to take care of the matter] ("he entrusted and placed [at] his location the cow's responsibility")

> AvP வை 'do X [and intend to have things so arranged for an indefinite time]'
>
> When added to the AvP of a verb, வை (S) 'place, put [carefully or purposefully]' may have an extended sense as suggested above.

28 வாரம் — week (IA vāra 'day of the week')

கழி(W) — be expended, elapse

vs. கழி (S) — expend, subtract, spend (time)

29 செய்வதில்லை — (STR: 31.29)

32 மேல்-பார் (S) — supervise ("over-see") (Sandhi 6a)

35 பெண் பார் (S) — look for a bride, look over a prospective bride

மண (S) — marry

36 இரவு, இரா, இராத்திரி — night

முழு (adj.) — full, complete, whole

நிலா, நிலவு — moon, moonlight

37 ஆழ் (W) — go deep; immerse, sink (intrans.)

38	எப்பொழுது		formal spelling of எப்போது
38-9	"whenever one looks"	=	all the time
39	ஒருத்தி		one [female person]
	vs. ஒருத்தன், ஒருவன்		one [male person]
	"I á female am"	=	I, a female, exist (STR: 28.42)
			N.B.: does not mean 'I am a female' (STR: 18.35)
46	கா (S)		protect, guard
	சே!		expression of disgust
47	தொல்லை		trouble, bother
48	துற (S)		renounce
49	துறவி		ascetic, sannyāsin ("renouncer")

42. நன்றி

நன்றி	gratitude, thanks [from நல்- 'good']
1 தேவராஜன்	Devarājan (IA), a male name
சைக்கிள்	bicycle (Eng.)
வாசல், வாயில்	doorway, entrance
நிறுத்து (W)	make stand, stop (trans.)
vs. நில் (S)	stand, stop (intrans.)
2 பூட்டு (W)	lock
படி	step, stair
சார்	sir (Eng.)
என்ற	(STR: 30.1)
3 ஐயாதுரை	Aiyādurai, a male name
5 கடல்-படை	navy ("sea-army") (Sandhi 6a)
மாலுமி	sailor; navigator (Arabic mu'allim 'teacher; ship's mate')
6 உள்(ள்)-ஊர்	the local town ("inside-town") (Sandhi 4)
vs. வெளி-ஊர்	out of town, a town outside [of here]
என். சி. சி.	N. C. C. (National Cadet Corps, an organization for the military training of youth)
அலுவல்-அகம்	office ("work-home")
வேலை பார்(S)	work (generally other than manual labor), have a job
7 நண்பன்	friend
நண்பர் ஒருவர்	a friend (STR: 28.42)
அறிமுகப்(ப்)-படுத்து (W)	introduce (one person to another)
அறிமுகம்	introduction (of persons) ("know-face")
8 பல்-கலை(க்)-கழகம்	university ("many-art-association")

9 புகுமுக வகுப்பு	Pre-University Class (first year of college)
புகுமுகம்	entrance ("enter-face")
வகுப்பு	class, grade, division
தேர்வு	examination, test [from தேர் (W) 'select']
எழுது (W)	write
"write an examination"	take an examination
10 பாடம்	lesson (IA pāṭha 'recitation, study')
சந்தேகம்	doubt, uncertainty; suspicion (IA saṁdeha idem)
12 கூட	even, also, along with
13 பட்டாளம்	army, military (Eng. battalion)
பழக்கம்	familiarity, usual practice, custom, habit [from பழகு (W) 'become familiar with or accustomed to']
ஆசிரியர்	teacher; author, editor (IA ācārya 'spiritual teacher')
14 உள்ள	(STR: 38.0)
மரியாதை	respect, honor, propriety of conduct, courtesy (IA maryādā 'boundary, limit; propriety')
16 படி (S)	read; study (IA paṭh idem)

15-16 "he studied tuition [at] his location" = he received tutoring from him

16-17 "only sometime-or-other one day he will come" = he would come just once in a while

17 கேள்வி	question; hearsay (i.e., something one has heard about) [from கேள் (S) 'ask; hear']
19 விஷயம்	matter, affair, topic, fact (IA viṣaya idem)
"what topic [is there]? =	what's up?
22 "I'm going to town" =	I'm going to my hometown
23 சொல்லிக்கொண்டு போ (W)	bid farewell and go, take leave and go
25 தயவு	mercy, graciousness (IA dayā 'compassion')
நல்ல படி	[in] a good manner, well

27 வினா(த்)-தாள் — set of examination questions ("question-paper")

28 வினா — question

விடை — answer, reply

31 சந்தோஷம் — happiness (IA saṁtosa 'contentment')

33 கும்பு-இடு (W) — worship, greet reverentially with the hands raised and joined together

35 மத்தியானம் — midday, middle part of the day (IA madhyāhna idem)

வீட்டு-இன்-கு — (-இன்: optional oblique suffix) (Sandhi 6a)

36 கல்லூரி — college; academic institute

புற(ப்)-படு (W) — set out, start out ("experience exterior")

37 ஏது — wherefore?, due to what cause?

"wherefore this side?" — what brings you here?

38 காடு — uncultivated land, forest; (here) non-irrigated land

மிளகு(ச்)-செடி — pepper plant (either black pepper or chili pepper)

மிளகு — black pepper

மிளகாய் — chili pepper (from மிளகு + காய் 'green fruit')

செடி — plant

40-1 குட்டி(ச்)-சாக்கு — small gunny sack

குட்டி — young (of animals), kid

சாக்கு — sack, gunny sack (Dutch zak idem)

42 நிறை (W) — be full

vs. நிறை (S) — fill (a container with something)

மிளகாய் வற்றல் — dried red chillies

வற்றல் — something dried [from வற்று(W) 'dry up']

41-2 [அந்தச் சாக்கு நிறைய] மிளகாய் வற்றல்! the sack was full of dried chillies ("[such that] the sack be full [there were] dried chillies") (STR: 40.60)

45 கலங்கு (W)	become muddied, clouded, stirred up, ruffled
vs. கலக்கு (W)	stir up, agitate, muddy, ruffle
46 அன்பு	love, affection
47 கொடுப்பதற்காக	(STR: 40.17)
48 ராஜபாளையம்	Rājapāḷayam, a town in Ramnad District
49 குழப்பம்	bewilderment, confusion
அடை (W)	reach, attain; experience (a mental state)
50 பெரு-மூச்சு	sigh ("big-breath")
52 நேரம் ஆகிவிட்டது, நேரம் ஆயிற்று	it's time, it's late ("the time has become") (cf. 37.45)

"the time has become for college for you" = it's time for you [to go] to the college [campus]

53 இன்னொரு (adj.)	another, an additional
இன்னொன்று	another one, an additional one
இன்னும்	yet, still, more
இனி, இனிமேல்	henceforth, hereafter
சமயம்	time (IA samaya idem)
54 கிளம்பு (W)	set out, embark, emerge
vs. கிளப்பு (W)	arouse, incite, send out
55 நெகிழ் (W)	become soft or slack
vs. நெகிழ் (S)	loosen, soften (trans.)
நெஞ்சம்	heart

43. கற்பு - 1

கற்பு	marital chastity, fidelity to spouse
1 சம்பந்தம் பிள்ளை	Sambandham Pi̤ḻḻai, a male name
பிள்ளை	a caste title
2 திருக்குறுங்குடி	Tirukkuruṅkuṭi, a town in Tirunelveli District
3 உள்ளூர்	local, in-town
ஜீயர்	name of a class of Vaiṣṇava gurus
மடம்	cloister, monastery, mutt (IA maṭha idem)
கணக்கு(ப்)-பிள்ளை	accountant
கணக்கு	account, calculation; mathematics
4 நிர்வாகம்	administration (IA nirvāha 'accomplishing')
முழுதும், முழுவதும்	entirely, completely, the whole of it
6 தீவிரம்	severity, intensity (IA tīvra idem)
7 எழுது(W)	write
8 எழுந்து-இரு(S)	stand up, get up (present tense for suggestion: STR: 29.36; the use of கொள் contributes some politeness)
9 கூட்டு(W)	add to, collect together; sweep
vs. கூடு (W)	accumulate, come together, increase (intrans.)
நிமிர் (W)	become erect, straighten (intrans.)
vs. நிமிர்(S), or நிமிர்த்து(W)	straighten (trans.), set upright
9-10 நிமிர வைத்தது	(STR: 24.28a)
11 எதிர், எதிரே	opposite position; opposite
இளம் (adj.)	young, youthful
துடைப்பம்	broom [from துடை (S) 'wipe']
13 குப்பம்மா	Kuppammā, a female name
16 "our mother"	my mother (plural possessive pronouns are generally used for elder kin out of respect)
17 சுகம்	well-being, health (IA sukha idem)

18	தொடங்கு (W)	begin, start (-இய = -இன: cf. STR: 15.10a)
19	உரையாடல்	conversation
19-20	வளர்ந்து வந்தது	(STR: 36.6)
20	இடை	interval, gap; between (STR: 40.15)
	உறவு	relationship; kinship
23	பத்து	ten
24	துண்டு	piece; piece of cloth, towel worn over the shoulder
	போட்டு(க்) கொள் (W)	put on, wear
	கிளம்பு (W)	set out, embark, emerge
	vs. கிளப்பு (W)	arouse, incite, send out
25	சண்முக(த்து)-அம்மாள்	Shaṇmugattammāḷ, a female name (IA)
26	கை(த்)-தடி	cane, walking stick ("hand-stick")
30	அடிக்கடி	often, frequently
31	சாதாரணம்	common, universal, ordinary (IA sādhārana idem)
	நெல்	paddy (i.e., unhusked rice)
32	முடி (W)	end (intrans.), be completed
	vs. முடி (S)	end (trans.), complete, finish

"the paddy account says 'will I end?'" = the paddy accounts just won't come to an end

33	புற(ப்)-படு (W)	set out, start out ("experience exterior")
34	கமலா	Kamalā, a female name (IA)
35	எழுப்பு (W)	raise, arouse, wake up (trans.)
	vs. எழும்பு (W)	arise, become erect
	[ஐந்தே வயது]-ஆன	who is just five years old (STR: 7.7)
36	மகள்	daughter
	vs. மகன்	son
	இரண்டாம்	second (STR: 15.1)

37 உமா	Umā (IA), a female name
37-38 ... பிறந்து ... ஆயிற்று	(STR: 36.2-3)
38 தங்கச்சி	younger sister (informal term---proper term: தங்கை) (used also to address unrelated females younger than the speaker)
பார்த்து(க்) கொள் (W)	look after, take care of
42 அமாவாசை	new-moon day (IA amāvāsyā idem)
இருட்டு, இருள்	darkness [from இருள் (W) 'darken')
கொள்ளை	robbery, plunder [from கொள் (W) 'take hold']
43 வதந்தி	rumor (IA vad 'speak')

[கொள்ளைக்காரன் ஐம்புலிங்கத்தை(ப்) பற்றிய] வதந்திகள்

> [B-acc. பற்றிய] A 'a/the A which is about B, a/the A about B'
>
> பற்றிய is the AjP counterpart of பற்றி 'about' (STR: 8.1), allowing it to serve as an adjective describing a noun.

44 கலக்கு (W)	stir up, agitate, ruffle, muddy
vs. கலங்கு (W)	become muddied, clouded, ruffled, stirred up
45 என்றாலும்	even so, nevertheless
46 வெறி	frenzy, fanaticism, intoxication
ஓங்கு (W)	rise high, tower; raise (a hand, stick, etc.)
47 பூனை	cat
48 தொடர் (W)	follow, continue
49 வாய்க்கால்	channel, canal
கட (S)	cross, pass, go beyond

51 பதில் — reply, answer (Arabic badal 'exchange, return')

கடப்பதற்கு(ப்) பதில் — instead of crossing it

A-dat. பதில்	'instead of A, in place of A'

கரை — bank, shore, coast

52 ஓரம் — edge, side, end

53 மற(க்)-குடி — section of a village or town in which the low-caste Maravas live

மற(வ்)-அர் — the Maravas

குடி — residency, residence; family

குடிசை — hut, cottage

நுழை (W) — enter (some effort or difficulty usually implied)

55 மறு நாள் — the next day ("other day")

56 வழக்கம் — custom, normal practice [from வழங்கு (W) 'be in current use']

57 குளி (S) — bathe, take a bath

vs. குளிப்பாட்டு(W) — bathe, give a bath to

செம்பு — small water pot; copper

59 பிடிக்க(ப்) பார்த்தார் — (STR: 32.30)

60 விலகு (W) — step aside, withdraw, deviate

vs. விலக்கு (W) — turn aside, push aside, divert

இன்று முதல் — from today on (STR: 26.31)

61 தொடு (W) — touch

62 மறத்தி — woman of Marava caste

64 சா, சாகு (W) — die (past tense: செத்தேன்)

[பிள்ளை சாகிற] வரையில் — until Pillai dies (STR: 8.5---since வரை is a noun it may be preceded by an AjP)

65 வாழ் (W) — live

44. சமயங்கள்

சமயம்	religion (IA samaya 'agreement, custom, doctrine')
1 தீபாவளி	Dīpāvaḷi, the "festival of lights" (IA dīpāvaḷi 'row of lamps')
2 முருகன்	Murugan, a male name
டேவிட், டேவிடு	David (Eng.)
திண்ணை	porch
3 அமெரிக்கர்	an American (respectful form)
4 நன்றாய், நன்றாக	well, good [from adj. root நல் 'good']
6 கொண்டாடு (W)	celebrate
8 நரகாசுரன்	Narakāsura (IA), the name of a demon
அசுரன்	demon (IA asura idem)
10 சைவர்	a Śaivite, one who professes Śaivism
சைவம்	Śaivism, the sect of Hinduism which regards Śiva as the Supreme Being (IA śaiva 'pertaining to Śiva')
நீங்கள் சைவர் ஆயிற்றே?	but you are, of course, a Saivite, aren't you? (cf. 37.38)
11 விசேஷம், விசேடம்	distinctiveness, special quality, special event; special (IA viśesa 'excellence, importance, special attribute')
13 பழ-மொழி	proverb ("old-saying")
14 அரி, ஹரி	Hari, one of the names of Viṣṇu (IA hari 'tawny'; idem)
அறி (W)	know [knower is in the nominative]

அறியாதார் (older, more formal form) = அறியாதவர்கள்

15 மண்	earth, soil, mud
"mud in the mouth" =	metaphor for being disappointed
வைணவம், வைஷ்ணவம்	Vaiṣṇavism, the sect of Hinduism which regards Viṣṇu as the Supreme Being (IA vaiṣṇava 'pertaining to Viṣṇu')

(15)	பண்டிகை	festival, festivity
16	வைகுண்ட ஏகாதசி	a festival celebrated on the eleventh day of the waxing moon in the month of மார்கழி (December-January)
	வைகுண்டம்	Viṣṇu's heaven (IA vaikuntha idem)
	ஏகாதசி	the eleventh lunar day (IA ekādaśi idem)
18	பெருமாள் கோயில்	Viṣṇu temple
	பெருமாள்	Perumāḷ, one of the names of Viṣṇu
19	ஸ்ரீ ரங்கநாதர்	Śrī Raṅganātha (IA), one of the names of Viṣṇu
21	பல-ர்	many [people]
22	கிழக்கு	east (combining form: கீழ்-)
	vs. மேற்கு	west (combining form: மேல்-, மேலை-)
	வடக்கு	north (combining form: வட-)
	தெற்கு	south (combining form: தென்-)
23	முஸ்லிம், முஸ்லீம்	Moslem (Arabic muslim idem)
24	பாத்திமா	Fatima (Arabic), a female name
	வெற்று, வெறும் (adj.)	empty, plain, devoid of anything else
25	தட்டு	plate
27	பலகாரம்	snacks
	அனுப்பு (W)	send
28	திருப்பு (W)	turn (trans.)
	vs. திரும்பு (W)	turn (intrans.), return (to a place)
	திருப்பி(க்) கொடு (S)	return, give back
33	உரு, உருவம்	form, shape, image

"separate-separate form and temple [are] for what?" = why [do they have] separate forms and temples?

36	சில-ர்	some [people], a few [people]
39,40	என்று-உம்	two என்று "quotes" joined by -உம்
40	நினைப்பதில்லை	(STR: 31.29)

41	நாகப்பட்டினம்	Nāgappaṭṭinam, a port on the Bay of Bengal
	தர்க்கா	tomb of a Muslim holy man or king
42	இந்து	Hindu (IA <u>hindu</u> idem)
	வேளாங்கண்ணி	Vēḷāṅkaṇṇi, a coastal town in Tamilnadu
43	மாதா கோயில்	(Roman Catholic) church, shrine of the Virgin Mary
	மாதா	Mother, the Virgin Mother (IA <u>mātā</u> 'mother')
	கிறிஸ்துவர்	a Christian
	கிறிஸ்து	Christ
45	உரையாடல்	conversation
	தடை	obstruction, obstacle, objection
	தடைபடு, தடை(ப்)-படு (W)	be interrupted, be obstructed
46	மேல-	a combining form of மேற்கு 'west'
	சுசீலா	Susheela, a female name (IA)
48	வந்ததும்	(STR: 36.38)
49	வா, வாருங்கள்	the singular and plural imperative forms of வரு 'come'
52	மன்னி (S)	forgive, excuse (the use of கொள் contributes some politeness)
	அக்கா	elder sister
	vs. தங்கை, தங்கச்சி	younger sister
56	படை (S)	serve (as food); create (STR: 39.54)
60	கொள்கை	principle, tenet, belief [from கொள் (W) 'take hold']
	குழப்பம்	bewilderment, confusion [from குழம்பு (W) 'be confused, bewildered']

45. கிழக்கும் மேற்கும்

கிழக்கு — east

மேற்கு — west

1 ஆறுமுகம் — Ārumugam, a male name, a name for Murugan ("six-face")

2 வடிவு — Vaḍivu, a female name

5 செய்தி — news [from செய் (W) 'do']

6 மத்தியானம் — midday, mid part of the day (IA madhyāhna idem)

ரேடியோ — radio (Eng.)

7 கென்னடி — Kennedy (Eng.)

சுடு(W) — shoot; be hot to the touch; heat or cook (certain foods), fry, roast

[கென்னடியைச் சுட்டுக் கொன்றுவிட்டார்கள்]-ஆம் — Kennedy has been shot and killed ("they have shot and killed Kennedy, it is reported")

> sentence-ஆம் — "third-party source" statement
>
> Added to a sentence or any other utterance, this suffix indicates that the speaker is attributing his information to some third-party source (i.e., other than himself or the person he is speaking to) and is not necessarily vouching for its accuracy.

10 மகள் — daughter

vs. மகன் — son

11 உலகம், உலகு — world

14 "even if it is" = even so, nevertheless

பட்டினி — fasting, starvation

"lie (inert) (in a state of) fasting" = fast, starve

15 இல்லாவிட்டால் — if not, if there is no ______ (STR: 31.39, cf. 31.46)

16 வயிறு — stomach, belly

[உன் வயிற்றில் இருக்கும்] பிள்ளைக்காக(வ்)-ஆவது — at least for the sake of the child in your belly

> A - ஆவது 'at least A'
>
> "A" here, of course, excludes interrogative expressions, since that would result in the "indefinite" construction (STR: 25.16).

18 தேற்று (W) — console, comfort

vs. தேறு (W) — be consoled, recover (as from weeping); pass an examination

பெரு, பெரும் (adj. root) = பெரிய

19 பாடு — something undergone, one's lot (usually with a negative connotation) [from படு (W) 'undergo, experience']

பெரும் பாடு — great difficulty

21 தாங்கு (W) — bear, endure, support, sustain

24 வாழ் (W) — live

முரடன் — tough guy, bully

26 சாவு — death [from சா, சாகு (W) 'die']

27 வேதனை — affliction, torment (IA vedanā idem)

29 ஆண் — man, male

vs. பெண் — woman, girl, female

குழந்தை — child, baby

30 விருப்பம் — desire, wish, liking [from விரும்பு (W) 'like']

"her desire-way" — according to her wish

31 முடிவு — ending, conclusion; decision [from முடி (W) 'end']

முடிவு செய் (W) — decide, conclude

32 பெயர்-சூட்டு விழா	naming ceremony
சூட்டு (W)	put on (as a crown or garland) (note that verb roots may be used in forming compound words)
விழா	ceremony, function, affair
33 ஜான்	John (Eng.)
34 அழை(S)	call, summon, invite
35 மேரி	Mary (Eng.)
36 குருக்கள்	officiating priest (IA <u>guru</u> 'teacher')
சாஸ்திரம்	Hindu prescriptive texts (IA <u>śāstra</u> idem)
37 முறை	manner, method; accepted tradition, proper manner
பூஜை, பூசை	worship by acts of reverence and the offering of substances to a deity (IA <u>pūjā</u> idem)
நடத்து (W)	conduct, manage, run
vs. நட (S)	happen; walk
தாத்தா	grandfather
vs. பாட்டி	grandmother
38 மடி	lap; fold, crease [from மடி (W/S) 'fold']
பையன்	boy, lad

[பிள்ளை தாத்தாவின் மடியில் இருக்க(ப்)] "பையனை அப்பாவிடம் கொடுங்கள்" என்றார் குருக்கள்
the child being in its grandfather's lap, the priest said, "give the boy to the father" (STR: 40.60)

40-41 என்ன பெயர் என்று நினைத்து வைத்திருப்பீர்களே! (STR: 41.27)
I presume you have planned what name [to give the child] ("you will have thought and kept: 'what name?' ")

42 தடவை	occasion, time (as in "two times" or "first time")
46 எல்லோரும்	alternate spelling for எல்லாரும்
விபூதி	sacred ash (IA <u>vibhūti</u> idem)
பூசு (W)	smear on, paint on

48 ஆசாரி	artisan (usually goldsmith [as here] or carpenter)
49 சேர் (W)	join, become attached to, be included in
vs. சேர் (S)	attach to, combine, join together, include (trans.)
வந்து சேர் (W)	arrive (here)
vs. போய்(ச்)சேர் (W)	arrive (there)
காது	ear
50 குத்து (W)	stab, poke, punch, pound
காது குத்து (W)	pierce the ears
[குழந்தை அழுவதைக் கேட்க] மேரிக்கு வருத்தமாய் இருந்தது	hearing the baby cry Mary felt sad, Mary felt sad to hear the baby crying (STR: 40.60)
52 வலி	pain [cf. வலி (S) 'hurt, be painful']
55 ஐந்து வயது வரையில்-ஆவது	at least up to age five (STR: 45.16)
கடுக்கன்	earstud
போடு, போட்டுக் கொள் (W)	put on, wear
57 தந்தை	father
58 குறை	deficiency, blemish; grievance [from குறை (W) 'diminish']
59 ஆயுள்	life span (IA āyus idem)
நம்பிக்கை	faith, belief, trust [from நம்பு (W) 'believe']
60 மூக்கு	nose
64 கண்டக்டர்	conductor (Eng.)
டிக்கெட்	ticket (Eng.)
66 பணம்	money (IA paṇa 'wages; copper coin')
நீட்டு (W)	extend, lengthen (trans.)
vs. நீடு, நீள் (W)	be long, extend, lengthen (intrans.)

67 தடு (S) — obstruct, prevent, block

68 விசேஷம், விசேடம் — distinctiveness, special quality, special event; special (IA viśesa 'excellence, importance, special attribute')

69 தாம் — the emphatic தான் made plural to agree with நாங்கள் (in accordance with the view that it is a special use of the reflexive pronoun தான்)

"take a ticket" — buy a ticket, get a ticket

72 அர்ச்சனை — worship on behalf of an individual involving the recitation of the names of the deity (IA arcanā 'homage')

"they conducted arccanai for the child's name" = they performed arccanai worship on behalf of the child

73 பெட்டி(க்)-கடை — kiosk, roadside stand ("box-store")

74 கோக் — Coke, Coca-Cola (Eng.)

77 நாகரிகம் — civilization, culture; cultured (IA nāgarika 'town-bred')

78 பழக்கம் — familiarity, usual practice, custom, habit [from பழகு (W) 'become familiar with or accustomed to']

80 [கோக்குக்கு உரிய] பணத்தை(க்) கொடுத்தான் — he gave the appropriate money for the Cokes ("he gave the money appropriate to the Cokes")

> [B-dat. உரிய] A — 'A appropriate to B'
>
> உரிய is the adjective form of the root உரி 'fit, proper'.

81 விருந்து-ஆளி — guest

விருந்து — dinner party, feast; guesthood

-ஆளி — -person (used only in compounds)

83 நன்றி — gratitude, thanks

46. அறிவும் உணர்வும்

அறிவு	knowledge [from அறி (W) 'know']
உணர்வு	feeling, sensation [from உணர் (W) 'feel, sense']
1 "[it] will be 2 o'clock [at] night"	= it must be/must have been 2 o'clock at night (STR: 23.14)
ஏதோ	something (unknown or unspecified) (STR: 25.28)
2 கெட்ட (adj.)	bad [from கெடு (W) 'spoil, go bad']
கனவு	dream
vs. நனவு	wakefulness, real world (used as antonym to கனவு)
கனவு காண் (W)	dream, have a dream ("see a dream") (past tense: கண்டேன்)
விழி (S)	open the eyes, wake up
உஷா	Ushā (IA), a female name
3 குழந்தை	child, baby
ரமணி	Ramaṇi (IA), a female name
4 மற்று-ஒரு (adj.)	another, a different
மற்றொன்று	another one, a different one
நாராயணன்	Nārāyaṇan (IA), a male name
5 தூங்கு (W)	sleep, go to sleep
புற-வாசல்	outer entrance, front door
6 எழு (W)	rise, arise, get up
'ஸ்விட்ச்' போடு (W)	turn on the (light) switch
7 மின்சாரம்	electricity
வெளிச்சம்	light (vs. darkness)
vs. விளக்கு	light, lamp
8 நிறை (W)	fill (intrans.), be filled, become full
vs. நிறை (S)	fill (trans.)

9 திடுக்கு-இடு (W)	be startled
நிம்மதி	peacefulness
10 உச்சி	peak, zenith, top
உச்சந்-தலை	top of the head
11 தேள்	scorpion
கொடுக்கை	scorpion's stinger
உயர்த்து(W)	raise, hold high
vs. உயர் (W)	be high or elevated, rise high
12 தேவி	goddess (IA devi idem)
கோமதி-அம்மாள்	Gomatiyammāḷ, name of the goddess
13 காப்பாற்று(W)	guard, protect, save
14 வேண்டு (W)	petition, request, plead
15 லேசு, இலேசு	slightness; slight, light, easy (IA leṣa 'small bit')
அசை (S)	move (trans.)
vs. அசை (W)	move (intrans.)
கொட்டு (W)	strike sharply; empty out a container
17 தவியாய் (adv.)	helplessly, in helpless frustration
18 தவி (S)	feel distress due to helpless frustration
தாய்	mother
20 மன்னி (S)	forgive, pardon
22 தலை-அணை	pillow ("head-prop")
23 எழுப்பு (W)	rouse, wake up (trans.), make get up
vs. எழு, எழும்பு (W)	rise, arise, get up
எழுந்து-இரு(S)	get up, stand up
விஷயம்	matter, affair, topic, fact (IA viṣaya idem)
24 பதறு (W)	be flurried, be agitated
எழு (W)	rise, arise, get up

25 காட்டு (W) — show

vs. காண் (W) — see (past tense: கண்டேன்)

சமையல்-அறை — kitchen ("cooking-room")

27 விறகு — firewood

கட்டை — stick, block of wood

28 [அவன் திரும்பி வருவ]திற்கு-உள் — by the time he returned ("inside of his returning")

[A . . . AjP]-திற்குள்	'by the time A did/does X, before A did/does X'

29 மறை (W) — disappear, be hidden

vs. மறை (S) — conceal, hide (trans.)

31 சமுக்காளம், ஜமுக்காளம் — blanket, bedspread

உதறு (W) — shake out, shake off

32 எல்லாவற்றையும் — acc. of எல்லாம் 'all, everything'

cf. அவற்றை — acc. of அவை 'they [non-rational plural]'

33 படு (W) — come into contact, touch (involuntarily); experience, undergo (STR: 23.19)

34 டார்ச் — flashlight (Eng. torch)

'டார்ச்' அடி (S) — shine the flashlight

35 மாயம் — mystery, magic, illusoriness (IA māyā 'illusion')

37 தூக்கம் — sleep, sleepiness [from தூங்கு (W) 'sleep']

39 படை — a fungal rash

40 வெள்ளி — silver; Venus; Friday

வெள்ளி(க்)கால் — silver leg (here: a small effigy of a leg made of silver)

செய்து வை (S) — "make and place" (here: have something made and present it to the deity)

(40) [கோமதியம்மாளுக்கு வெள்ளிக்கால் செய்து வைப்ப]து-ஆக நேர்ந்து கொண்டோம் — we made a vow that we would present a silver leg to Gomatiyammal

> [A . . . AjP]-தாக { சொல் / வாக்களி / etc. } '{ say / promise / etc. } that A would/did do X'
>
> Instead of using என்று when referring to a statement, promise, etc., an alternative construction is the participial noun in -து plus the adverbial suffix -ஆக, which literally means "such that it be [the event of] A's doing X" or less literally, "such that A do X" or "to the effect that A do X". It is used with verbs of stating, implying, promising, etc. to refer to the essence of the statement, promise, etc.

41 நேர்ந்து கொள் (W)	make a vow
நேர் (W)	happen, occur
நேர்த்தி(க்)-கடன்	obligation to fulfill a vow ("vow-debt")
42 ஞாபகம்	memory (IA jñāpaka 'causing to know')
ஞாபக(ப்)-படுத்து (W)	remind, remind of ("make experience memory")
X-படுத்து (W)	"make experience X" } not every X necessarily occurs in both of these
vs. X-படு (W)	"experience X"
43 அம்பாள்	the goddess as mother (IA ambā 'mother')
45 அடி, 'டி	familiar/non-respectful term of address to a younger or inferior female
vs. அடா, 'டா	the same for a male
பைத்தியம்	madness, craziness; crazy (IA paittika 'of a bilious temperament')
காற்று	wind
47 சம்பந்தம்	relationship, connection (IA saṁbandha idem)
49 பேசாதீர்கள்	do not talk (STR: 29.35)
50 இல்லாவிட்டால்	if not, if there is no _____ (STR: 31.39, cf. 31.46)

52	இடுக்கு	small gap, crack, crevice
57	மஞ்சள்	yellow; turmeric
	துணி	cloth
58	நாணயம்	coin (IA nāṇaka idem)
	முடி (W)	tie into a knot
59	வாது-இடு (W)	argue, debate
	வாதம், வாது	argument, debate, dispute (IA vāda idem)
	பயன்	effect (generally positive), useful outcome, utility, use (IA phala 'fruit; fruit of action')
60	கூடிய (AjP)	possible, feasible [from கூடு (W) 'come together']
61	சீக்கிரம்	haste, quickness; soon (IA śīghra idem)
	[கூடிய] சீக்கிரம்	as soon as possible ("[with] haste [that is] possible [to do]")

A . . . infin. கூடும்	'for A to do X is possible'
[. . . infin. கூடிய] Y	'a/the Y [with respect to which] doing X is possible'

கூடிய is the AjP counterpart of கூடும் 'be possible', whose use in the above construction is now infrequent (perhaps due to the common use of the முடியும் construction [STR: 15.11]). Examples of the கூடிய construction are:

வேலை செய்யக் கூடியவர்கள்
'those capable of doing work'

அவன் செய்யக் கூடிய வேலை
'the work he is able to do'

62	சங்கரன்	Śankara (IA), a name for Śiva
64	முயல் (W)	try, make an effort
	-அன்-அர் (-அன் ← "inflectional increment"; -அர் ← PNG)	PNG for 'they [rational plural]' (a variant PNG suffix used in literary style)

47. வட்டி இல்லாத கடன்

	வட்டி	interest (on a loan)
	இல்லாத	AjP counterpart of இல்லை
	கடன்	loan, debt
1	சமையல்	cooking [from சமை (S) 'cook']
	முடி (S)	complete, finish (trans.)
	vs. முடி (W)	finish, end (intrans.)
	முத்தம்மாள்	Muttammāḷ, a female name
2	திண்ணை	porch
3	கடிதம்	letter
	தபால்-காரன்	postman, mailman
	தபால்	mail, post (IA tippāl idem)
	எறி (W)	throw
5	உறை	sheath, scabbard, envelope
	நான்கு, நாலு	four
	மூலை	corner
	மஞ்சள்	turmeric; yellow
	தடவு (W)	stroke, caress, smear or rub on (gently)
6	திரு-மணம்	wedding, marriage
	அழைப்பு	invitation [from அழை (S) 'call, summon']
	இதழ்	petal; (greeting) card; issue of a journal
7	மத்தியானம்	midday, mid part of the day (IA madhyāhna idem)
	கிருஷ்ணன்	Krishnan (IA), a male name
8	நடராஜன், நடராசன்	Natarajan (IA), a male name
9	[... கல்யாணம்]-ஆம்	(SIR: 45.7)
12	பெரு-மூச்சு	sigh ("big-breath")
	விடு (W)	leave, let go, release

14 வாழ்த்து — greeting, blessing
[from வாழ்த்து (W) 'bless, felicitate']

அனுப்ப வேண்டியது — (STR: 34.42)

15 நன்றாய், நன்றாக — well, good (from adj. root நல் 'good')

"it's good, what you say!" = that's a fine thing to say!

17 [நடராஜன் வராமல் இருந்த]-து-இல்லை Natarajan has never failed to come ("Natarajan has never been without coming")

> [A . . . past AjP]-து + இல்லை 'A has never done X'
>
> [A . . . past AjP]-து + உண்டு 'A has done X [at least once]'
>
> As in the comparable construction with a non-past participial noun (STR: 31.29), in this construction இல்லை or உண்டு denies or asserts, respectively, the "existence" of the event in the past: "A's having done X doesn't exist" or "A's having done X does exist".

20-21 . . . நான் மட்டும் போய்விட்டு வருவதாக இருந்தாலும்
even if only I am to go, even if the idea is for only me to go (STR: 46.40)

21 ரயில் — train (Eng. rail)

செலவு — expense [from செல் (W) 'go']

22 ரூபாய் — rupee (IA rūpya idem)

25 பெண்டாட்டி — wife (colloquial)

கூட்டி(க்)கொள்(W) — bring or take along (with வரு or போ) ("add [and] hold")

29 யோசனை — thought, idea (IA yojanā 'mental concentration')

30 பேச்சு — speech, talk [from பேசு (W) 'talk']

31 "our big one" = our eldest son

33 வெள்ளி — silver; Venus; Friday

செம்பு — small narrow-mouthed pot for water; copper

அடுத்த (adj.) — next, adjacent

34 தம்ளர்	tumbler (Eng.)
35 சடங்கு	religious ritual; specifically, a girl's puberty ceremony
குங்குமம்	colored powder for making the forehead mark (IA <u>kuṅkuma</u> idem)
செப்பு	small box
39 ஐம்பது	fifty
-ஆவது	at least (STR: 45.16)
41 உறவு	relationship (between people)
42 மேலும்	moreover ("above-inclusive")
வகை	type, sort, class
"if [one] looks [at it] in one type"	= from one point of view
44 திருப்பு (W)	turn (trans.)
vs. திரும்பு (W)	turn (intrans.), return (to a place)
திருப்பி(க்) கொடு (S)	return, give back
47 பிற்-பகல்	afternoon ("later-daytime")
வேலை பார் (S)	work, be employed
48 முதல்-ஆளி	owner (of property or substantial capital)
49 எழுபது	seventy
50 சம்பளம்	salary (IA <u>śambala</u> 'provisions for a journey')
"[seventy-five rupee salary]-man"	= a seventy-five rupee per month employee
முன்-பணம்	advance ("fore-money")
51 "to which owner will the mind come?"	= what employer would want to?
52 தோல்வி	defeat [from தோல் (S) 'lose, be defeated']
54 [தெரிந்த]வர்கள்	acquaintances ("those known")
61 பட்டாணியன்	money-lender
ஈடு	pawn, collateral
இல்லாமல்	without, there not being
63 அநியாயம்	injustice; unjust, unfair (IA <u>a-nyāya</u> idem)

65	"be a little"	wait a minute
69	கும்பா	ceremonial bowl (IA <u>kumbha</u> 'water pot')
70	அன்பு-அளிப்பு	present, gift ("love-bestowal")
71	அடையாளம்	aspect(s) of something or someone that causes recognition
	அடையாளம் தெரி(W)	recognize (with dative)
73	பயன்-படு (W)	be useful, be of use
	வில் (S)	sell

48. விருந்து

	விருந்து	feast, dinner party; entertaining guests; guest
1	சோமசுந்தரம்	Sōmasundara (IA), a male name
	கலியபெருமாள்	Kaliyaperumāḷ, a male name
2	அண்ணாமலை [செட்டியார்]	Sir Raja Annamalai Chettiar, the philanthropist who funded the establishment of the University bearing his name
	பல்-கலை(க்)-கழகம்	university ("many-art-association")
3	வெவ்வேறு	different, separate, various (= வெ + வேறு ---cf. ஒவ்வொரு [STR: 4.10])
4	வகுப்பு	class, grade, division [from வகு (S) 'apportion']
5	இடை	interval, gap; between (STR: 40.15)
	நெருங்கிய (adj.)	close, intimate (AjP of நெருங்கு (W) 'come close, approach')
	நட்பு	friendship
	cf. நண்பன்	friend
7	படிப்பு	education, studies [from படி (S) 'read, study']
8	கிராமம்	village (IA <u>grāma</u> idem)
9	வேண்டிய	(STR: 33.33)
10	கட்டாயம்	compulsion, obligation; obligatory, definite; obligatorily, definitely
11	வாரம்	week (IA <u>vāra</u> 'day of the week')(STR: 45.16)
	தங்கு (W)	stay (temporarily)
12	கூறு (W)	tell, say
	ஆண்டு	year
	தேர்வு	examination, test [from தேர் (W) 'select']

14 ஓராண்டு = ஓர் ஆண்டு = ஒரு ஆண்டு

15 கடிதம் — letter

"[in relation] to a week one letter at least" = at least one letter per week

(Note that the dative case together with a numeral or other quantity word is the normal way to specify a rate relation.)

17 திருச்சி, திருச்சிராப்பள்ளி — Tiruchirāppaḷḷi, Trichinopoly, "Trichy", a major town on the banks of the Kāviri

18 பாளையம் — Pāḷaiyam, name of a town

19 குறிச்சி — Kuṟicci, name of a village (STR: 27.4)

20 வண்டி — cart, vehicle, conveyance

23 நல்ல வேளை — good luck; fortunately ("good time")

24 நிலையம் — station; establishment [from நில் (S) 'stand']

25 தடு (S) — block, obstruct, resist

பை — bag

28 முகம் — face (IA mukha 'mouth')

மகிழ்ச்சி — delight, happiness [from மகிழ் (W) 'be delighted']

29 காட்டு (W) — show

vs. காண் (W) — see (past tense: கண்டேன்)

என்றாலும் — even so, nevertheless

சோகம் — tragedy, sadness (IA śoka 'sorrow, anguish')

30 தோன்று (W) — appear, seem

31 ஒரு மாதிரி — strange, peculiar ("one sort, a certain sort")

மாதிரி — type, model, sort (IA mātṛkā 'mother; source')

33 பகல் — daytime, day (vs. night)

vs. நாள் — day (one seventh of a week)

34 பலா- — jackfruit

காய் — young (unripe) fruit; vegetable

vs. பழம் — ripe fruit

(34) வெட்டு (W)	cut, chop
35 களைப்பு	fatigue, weariness [from களை (S) 'become tired']
40 இலை	leaf (here: banana leaf on which food is served in South India)
சோறு	cooked rice
vs. அரிசி	husked rice (uncooked)
நெல்	rice with husk, paddy
படைக்க(ப்)பட்டிருந்தது	had been served, was (already) served (STR: 30.48)
41 மீது = மேல்	
குழம்பு	sauce, curry
ஊற்று (W)	pour
42 தஞ்சை, தஞ்சாவூர்	Tanjāvūr, Tanjore, headquarters town of the district of the same name
மா-வட்டம்	district ("great-circle")
44 பரிமாறு (W)	serve (food)
45 குடும்பத்து-இன்-அர்	people of the family, family members
46 சந்தி (S)	meet, have contact (IA <u>saṁdhi</u> 'junction')
49 அவசரம்	hurry, rush (IA <u>avasara</u> 'occasion, favorable opportunity')
52 [நான் போய்-ஆக] வேண்டும்	I really have to go, it is essential that I go

A . . . AvP-ஆக வேண்டும் 'it is essential that A do X' ("it is necessary that A do X and it become [accomplished]")

The use of ஆக, the infinitive of ஆகு 'become', in this way results in a stronger statement of necessity than is expressed by the infinitive-வேண்டும் construction (STR: 12.24) alone.

54 வழி-அனுப்பு (W)	see off, send off ("way-send")
56 ஒரே ஒரு (adj.)	just one ____ (STR: 41.6-7)
பெற்றோர் (= பெற்றவர்)	parents [from பெறு (W) 'receive; give birth to']
57 சந்திக்க முடியாமல் போய் விட்டது	it's turned out that I couldn't meet

(cf. the AvP போ construction [STR: 32.21], but here the negative -ஆமல் form substitutes for a positive AvP)

59 தயங்கு (W)	hesitate
60 அறிமுக(ப்)-படுத்து (W)	introduce (one person to another) (STR: 29.41)
அறி-முகம்	introduction (of persons) ("know-face")
61 படுக்கை	bed [from படு (S) 'lie down']
62 மறு (S)	refuse; deny
63 சிறிய (adj.)	small
நெருக்கடி	high-pressure situation, emergency
பருவம் அடை (W)	come of age (i.e., for a girl to become sexually mature as indicated by her first menstruation)
பருவம்	stage of life (especially, the onset of a girl's sexual maturity); season (IA _parvan_ 'time period')
64 தங்கை	younger sister
vs. அக்கா	elder sister
65 விஷம்	poison (IA _viṣa_ idem)
தற்-கொலை	suicide ("self-killing")
66 சுடு-காடு	cremation ground ("heat-forest")
67 நேரே, நேராக	straight (adv.)
69 வாய்-அடைத்து(ப்) போ (W)	be dumbfounded, be speechless with astonishment (STR: 32.21)
அடை (S)	shut, close

49. மானம்

	மானம்	honor, dignity (IA māna 'opinion; regard, honor')
1	திருநெல்வேலி ஜங்ஷன்	Tirunelvēli Junction
	நிலையம்	station; establishment [from நில்(S) 'stand']
2	டிக்கெட் கலெக்டர்	ticket collector (Eng.)
3	பிளாட்பாரம்	platform; sidewalk (Eng.)
5	சார்	sir (Eng.)
	டாக்சி	taxi (Eng.)
6	வாடகை	rent, rental charges, fare
8	ஸ்டேஷன்	station (Eng.)
	கட்டிடம், கட்டடம்	building [from கட்டு (W) 'build']
9	கோடி	tip, end (of a street, peninsula, etc.) (IA koṭi idem)
	குதிரை	horse
	புதிய (adj.)	new
10	வண்ணம், வர்ணம்	color; paint (IA varṇa idem)
	தொய் (W)	become loose, slack, supple
	குழி விழு (W)	become sunk, become hollowed
	குழி	pit, ditch, depression
	மெத்தை	mattress
10-11	மெருகு இடு (W)	polish, burnish (STR: 30.48)
	மெருகு	polish, lustre
11	பித்தளை	brass (IA pittala idem)
	பிடி	handful, hold (on something); handle, knob [from பிடி (S) 'catch hold']
12	நிலை	state, condition [from நில் (S) 'stand']
	வைத்து- இரு, வைத்து(க்)கொண்டு- இரு (S)	keep, have in one's possession or control ("be [in the state of] having placed")

13	அணுகு (W)	approach, come near
	வண்ணார்பேட்டை	Vaṇṇārpēṭṭai, a suburb of Tirunelvēli
18	மு(க்)-கால்	three-quarters
	வழக்கம்	custom, what is current or in use [from வழங்கு(W) 'be current or in use']
19	பேரம் பேசு (W)	bargain, haggle
	பேரம்	bargaining, haggling (IA <u>bera</u> idem)
20	நியாயம்	justice; just (IA <u>nyāya</u> 'propriety, judicial decision')
22	நடப்பு	event, happening [from நட (S) 'walk, happen']
23	கறல், கறர், கரால், கரார்	strictness, being without compromise (Urdu <u>qarār</u> idem)
	பேர்வழி	person, individual
25	வருஷம், வருடம்	year (IA <u>varsa</u> idem)
	திருச்செந்தூர்	Tiruccendūr, a coastal town in Tirunelveli District famous for its Murugan temple
26	நேர் (W)	happen, occur
28	இள-நீர்	tender green coconut, especially the soft meat and liquid inside ("young-water")
	வில் (S)	sell
29	முன்பு = முன், முன்னே, etc.	
	நினைவு	thought, memory [from நினை(S) 'think']
	தாகம்	thirst (IA <u>dāha</u> 'burning, heat')
30	சாக்கு	pretext, excuse
31	பேச்சு(க்) கொடு (S)	speak with, initiate conversation ("give speech")
33	ஓட்டு (W)	drive, drive off
	vs. ஓடு (W)	run
34	வருமானம்	income
	vs. செலவு	expense
	போது (W)	be sufficient, enough

36 மனிதன் — man, human being (IA manusya idem)

38 சந்தேகம் — doubt, suspicion (IA sandeha 'uncertainty')

39 இருபது — twenty

40 விபத்து — accident (IA vipad 'misfortune')

40-41 தப்பு(த்)-தண்டா — misdemeanor, trouble

தண்டா — hassle, nuisance (IA tantā idem)

41 ... போனது இல்லை — (STR: 47.17)

விளக்கு — lamp, (source of) light

vs. வெளிச்சம் — light (vs. darkness)

42 ... போனதாக — (STR: 46.40)

போலீஸ்-காரன் — policeman

சார்ஜ்-ஷீட் — charge-sheet, ticket for an offence (Eng.)

43 பண்ணு (W) — make, do

44 சண்டை — fight, quarrel, battle (IA canda 'fierce, angry')

45 வேடிக்கை — something funny or unusual that attracts one's curiosity for awhile

47 சொந்த(க்)-காரன் — relative; owner (IA sva 'one's own')

சொந்தம் — one's own; state of belonging

பழகு (W) — become familiar with or accustomed to

48 மாதம், மாசம் — month (IA māsa idem)

கணக்கு — account, calculation; mathematics

முடி (S) — end (trans.), complete

vs. முடி (W) — end (intrans.)

51 அபராதம் — fine, penalty (monetary) (IA aparādha 'offence, transgression')

53 பெரி-து — big, great (adj. root பெரு + PNG)

54 இனாம் — gift, grant; reward (Persian inām idem)

... கேட்டிருந்தால் ... கொடுத்திருப்பேன் (STR: 39.45-6)

55 குற்ற(வ்)-ஆளி — culprit, offender

ஆக்கு (W) — make, make become

vs. ஆகு (W) — become

பொறு (S) — bear, endure, be patient

56 இத்தனைக்கும் — on top of all this ("even to this much")

குற்றம் — offence, fault, culpability

56-7 [... அவன் சொன்னான்]-ஏ [அன்றைக்கு நான் ஊரில் இல்லை]

I wasn't even in town the day he said the offence occurred ("he said that the offence occurred [on some day]... that day I was not in town")

> [sentence defining an event]-ஏ [sentence with an அ-expression referring to some aspect of that event]
>
> In this construction consisting of two sentences strung together as one, the second sentence makes a comment on the topic (which is the அ-expression), while the first sentence describes the context within which that topic can be recognized or identified. See also the similar construction STR: 27.11-13.

57 மச்சான் — brother-in-law

58 வக்கீல் — lawyer (Urdu wakīl idem)

"having placed a lawyer" = engaging a lawyer

வாது-ஆடு (W) — argue, dispute, debate (IA vāda 'talk, dispute')

59 ஏகப்பட்ட (adj.) — a lot of, enormous (IA eka 'one')

செலவு — expense, espenditure [from செல் (W) 'go']

60 விற்க வேண்டியது-ஆயிற்று — it became necessary to sell (STR: 34.42)

"if money goes, what?" = I don't care about the expense

61 பொய் — falesehood, lie

தீர்ப்பு — judgment, settlement [from தீர் (S) 'settle']

62 இனிமேல் திருநெல்வேலியில் இருப்பான்- ஏன்? — why be in Tirunelveli any longer?

weak verb + வான் } - ஏன்?	'why do X?'	
strong verb + ப்பான் }		

65 தோன்று (W) — appear, seem

50. ஆற்றுத் தண்ணீர்

1	ஏழரை = ஏழு-அரை	seven and a half ("seven-half")
	செல்வராஜ்	Selvarāj, a male name
2	அண்ணாமலை	Aṇṇāmalai, a male name
3	உணர் (W)	sense, feel, realize
6	"be a little" =	wait a minute
	"here, I've just come" =	I'll be right there (an anticipatory exaggeration)
7	துண்டு	piece; long piece of cloth used as a towel or draped over a shoulder
8	சோப்பு	soap (Eng.)
9	பள்ளி(க்)-கூடம்	school, schoolhouse ("monastery-hall")
11	நெருங்கிய(adj.)	close, intimate [AjP of நெருங்கு (W) 'come close, approach']
12	ஆற்று-(அம்)-கரை	river bank
	படி(த்)-துறை	steps leading into water, bathing ghat ("step-harbor")
13	வேஷ்டி, வேட்டி	dhoti, veshti (wrap-around garment worn by men around waist)
15	சுற்றிலும்	all around
16	வட-புறம்	north side
17	குளிப்பு-ஆட்டு (W)	bathe, give bath to
	தென்-புறம்	south side
18	வெளிக்கு(ப்)போ(W)	euphemism for defecation ("go to the outside")
19	கழுவு (W)	wash
	கால் கழுவு (W)	euphemism for washing the buttocks ("wash the legs")
20	முன்(ன்)-ஏறு (W)	progress ("ascend forward")
22	அடா, 'டா	familiar or non-respectful term of address to a younger or inferior male
	திடீர்-	instant- [from திடீரென்று 'suddenly']
	தேச-பக்தி	patriotism, nationalism ("country-devotion")

23 பார் - ஏன்	(SIR: 33.4)
வடக்கு	north (combining form: வட-)
24 தெற்கு	south (combining form: தென்-)
27 மக்கள்	people; children (obsolete)
28 அடே, 'டே	hey
பழ-மொழி	proverb, old saying ("old-speech")
29 தள்ளு (W)	push, push away
30 பழமை	oldness, antiquity
பின், பின்னே	after; behind, back, backward
31 புதுமை	newness, modernity
கண்டு பிடி (S)	find, discover ("see [and] catch hold")
32 மேல்-நாட்டு-ஆர்	Westerners (SIR: 2.22b)
33 வேதாந்தம்	the Vedanta, metaphysical speculation
"don't talk Vedanta" =	don't make abstract generalizations
"come to the topic" =	come to the point
35 படு (W)	come into contact, touch (involuntarily); experience, undergo
காரணம்	reason, cause (IA kāraṇa idem)
[... உன் கண்ணில் படுகிற] காரணத்தால்	because here you happen to see cattle being bathed and someone washing his "leg" ("due to the reason: here cattle-washing and leg-washing touch in your eye")
ஆத்திரம்	rage, anger, hasty temper (IA ātura 'pained')
36 உற்பத்தி	origin, origination (IA utpatti idem)
37 அ-சுத்தம்	uncleanness, defilement (IA a-śuddha idem)
சுத்தம்	cleanness, purity (IA śuddha idem)
39 ஆகவே	therefore, thus
43 பொய்	falsehood, lie
vs. உண்மை	truth

44 என் மேலேயும் ஆத்திரப்பட்டிருக்க வேண்டும் [you] should have lost your temper at me too (STR: 29.41)

46 A-dat. வேண்டிய [person]	person with whom A feels he has a relationship of mutual loyalty and obligation
47 ... தப்பாக(த்) தெரிவதில்லை	never appears wrong (STR: 31.29)
மறைவு	hiddenness, covertness, disappearance [from மறை (W) 'disappear, be hidden']
48 சிந்தி (S)	think about, reflect on (IA <u>cint</u> idem)
50 சுத்தம்	cleanness, purity (IA <u>śuddha</u> idem)
வைத்து(க்)கொள் (W)	keep ("place [and] hold")
51 கேள்வி	question; hearsay [from கேள் (S) 'ask; hear']
53 தானாக	by itself, by its own accord
54 மீன்	fish; star
அழுக்கு	dirt
கொத்து (W)	peck at
55 மணல்	sand
படி (W)	settle (as sediment) (STR: 24.28a)
56 தேங்கு (W)	be stagnant
சாக்கடை	drainage channel
நாற்றம்	bad odor
நாற்றம் எடு (S)	smell bad
58 கிருமி	germ, tiny worm (IA <u>krmi</u> idem)
59 பரவு (W)	spread
நீர்	water
தொற்று	contagiousness
60 நோய்	disease
62 முன்னோர்கள்	forebears, ancestors
63 பிழை (S)	survive, exist

65 இதற்குள்	by this time, meanwhile ("within this")
66 துவை (S)	wash (as clothing)
67 முன்-புறம்	front side
68 பல்	tooth
தேய் (S)	rub, scrub, sand down
vs. தேய் (W)	rub against something, wear down
கொப்புளி (S)	rinse out the mouth
70 துப்பு (W)	spit
"push away a little [and] spit" =	please spit a little farther away
71 ஆள்	person, individual

51. தாய்

1	பழனிச்சாமி	Palaniccāmi, a male name
2	மணி ஆகு (W)	become time, become late

"just when Palaniccami set out from the house, it had become time" = it was a bit late when Palaniccami left the house

3	வீரவநல்லூர்	Vīravanallūr, name of a town
	இரயில் = ரயில்	
	நிலையம்	station; establishment [from நில்(S) 'stand']
4	அரை	half (of a unit of something)
	vs. பாதி	half (of a quantity of something)
	வியர்(S)	sweat, perspire (STR: 40.60)
5	விருவிரு(S)	be hurried, be in a rush (STR: 40.60)

5-6 "it was exact such that he came to the station and such that the train came" = he arrived at the station just as the train arrived

7	வழக்கம்	custom, what is current or in use [from வழங்கு(W) 'be current or in use']
	வழக்கம் போல	as usual
	கூட்டம்	crowd, gathering; meeting [from கூடு (W) 'assemble, increase']
8	பயணம்	journey, travel (IA <u>prayāna</u> idem)
9	மாணவன்	student, pupil (IA <u>mānavaka</u> 'youth, lad')
12	பை	bag
13	விலகு(W)	move aside, withdraw, deviate
	vs. விலக்கு(W)	turn aside, divert, remove
	வழி விடு (W)	give way, give room to move ("leave way")
16	மொட்டை	baldness, shaved-headedness
	வியர்வை	sweat, perspiration [from வியர்(S) 'sweat']

17	பொங்கு (W)	well up, surge, boil over; cook (rice)
	இழ (S)	lose
18	இரக்கம்	sympathy, pity [from இரங்கு(W) 'feel pity']
19	நீர்	water
	பெருக்கு (W)	increase (trans.); sweep
	vs. பெருகு (W)	increase (intrans.); flood (as a river)
21	கல்லூரி	college [from கல் (S) 'learn']
22	பேர்-ஆசிரியர்	professor ("big-teacher") (IA ācārya 'teacher, spiritual preceptor')
23	புறநானூறு	Puranānūru, one of the Eight Anthologies of Classical Tamil poetry ("four hundred on the exterior")
	பாடல்	poem, song, verse [from பாடு(W) 'sing']
	விளக்கம்	explanation, clarification [from விளக்கு(W) 'explain']
24	தொடங்கு(W)	begin, start
	புலவன்	poet, scholar
	புலம்	wisdom, knowledge
25	வறுமை	poverty, destitution
	வாடு(W)	wither, droop, lose spirit
	தோட்டம்	garden
26	தானாக	by itself (STR: 15.12)
	முளை(S)	sprout
	கீரை	leafy green vegetable, greens
	செடி	plant, shrub
27	தளிர்	tender leaf or bud (as in early spring)
27-28	பறித்து வருகிறான்	(STR: 36.6)
29	எளிய (adj.)	simple, poor
30	உணவு	food, meal [from உண் (W) 'eat']
31	ஏளனம்	ridicule, mockery (IA helana idem)

35 நிகழ்ச்சி — event, occurrence [from நிகழ் (W) 'happen']

நினைவு — memory, thought [from நினை (S) 'think of']

37 தட்டு(ப்)-பாடு — shortage, scarcity [from தட்டு (W) 'knock']

பாடு — what is undergone, lot, suffering [from படு (W) 'come into contact; undergo']

போர் — war

38 பதினாறு (= பது-இன்-ஆறு) — sixteen

39 தொடங்கிய = தொடங்கின

ரேஷன் — ration (Eng.)

40 குறை (W) — decrease, diminish, lessen (intrans.)

vs. குறை (S) — decrease, reduce, subtract (trans.)

"the ration ... decreased such that it be eight ounces" = the ration ... was reduced to eight ounces

41 மக்கா(ச்)-சோளம் — corn

பெரும்-பால்-உம் — mostly, to a large extent ("large-portion-inclusive")

43 அரிசி — husked, uncooked rice

vs. சோறு, சாதம் — cooked rice

44 சிவகாமி — Sivakāmi (IA), a female name

கணவனுக்கு என்று வைத்துவிடுவாள் — she would set it aside [with the thought:] for the husband

46 ஒத்து வரு (W) — suit, agree with

ஒ (S) — be similar, be equal

49 பட்டினி — fasting, starvation

52 அழுகை — crying, weeping [from அழு (W) 'weep']

53 "it will be three o'clock" = it was/is probably three o'clock (STR: 23.14)

54 சோர் (W) — be exhausted, be weary (STR: 32.21)

56 "above ten o'clock" = after ten o'clock

58 அதற்குள்	by that time
60 கடன்	loan, debt
62 ஆச்சி	grandmother (also used informally to address elderly women)
63 முருங்கை(க்) கீரை	the leaves of the <u>murunkai</u> tree, which yields the vegetable "drumstick"
64 எண்ணம்	thought, idea [from எண்ணு (W) 'think; count']
66 அவி (S)	cook in water or steam
பருப்பு	split kernel of peas and beans, dhāl
67 தேங்காய்	coconut
கல (S)	mix, mingle
68 பாதி	half (of a quantity of something) (cf. l. 4)
பாத்திரம்	vessel, pot (IA <u>pātra</u> idem)
மூடி	cover, lid [from மூடு (W) 'close']
70 ஒரு வேளை	perhaps ("one time")
வெறும் (adj.)	empty, plain, devoid of anything else
73 பரிமாறு (W)	serve (food)
வேளை	time (as segment of a day)
"two times fasting"	for two [meal] times they were without food
74 ஆர்வம்	interest, enthusiasm [from ஆர் (W) 'be full']
78 மண்	earth, soil, mud
பானை	pot
79 பசி	hunger [from பசி (S) 'be hungry']
80 பெருகு (W)	increase, swell, flood (cf. line 19 above)
83 கற்பனை	imagination (IA <u>kalpanā</u> idem)
சேர் (S)	join together, combine, attach to, include (trans.
vs. சேர் (W)	join, become joined to, combine with
சிறந்த (adj.)	excellent

84 இலக்கியம்	literature (IA laksya 'target, goal')
உருவு-ஆகு (W)	take shape or form
உருவு, உருவம்	shape, form

52. "வறுமையை ஒழிப்போம்!"

வறுமை	poverty, indigence
ஒழி (S)	destroy, bring to an end
vs. ஒழி (W)	perish, come to an end
1 வேலப்பன்	Vēlappan, a male name
2 குடிசை	hut, humble dwelling
3 சொந்த(க்)-காரன்	owner; relative
சொந்தம்	one's own, state of belonging (IA sva 'one's own')

(Note the dative rather than genitive: -காரர் is suffixed to the entire phrase குடிசைக்கு(ச்) சொந்தம்: [குடிசைக்கு(ச்) சொந்த](க்)-காரர். Thus, 'the owner of the hut' is literally: "[the state of belonging with respect to the hut]-man".)

4-5 "for you is this good?" =	does it look good for you (of whom I expect better) to have done this?
6 வாடகை	rent, rental charges, fare
பாக்கி	balance, remainder (Arabic bāqi idem)
பாக்கி வைத்திரு (S)	keep a balance (unpaid), be in arrears
8 முதல்-ஆளி	owner (of property or substantial capital)
9 கஷ்டம்	difficulty, hardship (IA kaṣṭa idem)
அலை (W)	wander, roam about
10-11 மாட்டேன் என்கிறது	it refuses, it won't ("it says 'I won't' ") (idiomatically applied to non-rational things)

"work refuses-[emphasis] to be available" = work just isn't available, a job refuses to turn up

11 எம்பிளாய்மெண்ட் ஆபீஸ்	employment office (Eng.)
12 பதி (W)	be imprinted (as a seal or fingerprint); register, become registered (STR: 41.27)
vs. பதி (S)	make an imprint (as with a seal), imprint, print

14 தேதி	date, day of the month (IA *tithi* 'lunar day')
17 காலி	emptiness; empty, vacant (Arabic *khāli* idem) (STR: 31.40)
19 பெரு-மூச்சு	sigh ("big-breath")
20 வருஷம், வருடம்	year (IA *varṣa* idem)
ரைஸ் மில்	rice mill (Eng.)
21 வேலை பார் (S)	work, be employed
23 நஷ்டம்	loss, damage (IA *naṣṭa* 'lost, destroyed')
[... ஒடியது]-ஆம்	(STR: 45.7)
25 "one rupee two rupee" =	one rupee or two rupees
26 கடன்	loan, debt
26-7 அக்கம் பக்கம்	vicinity, immediate neighborhood
28 மருதாயி	Marutāyi, a female name
அரிசி	uncooked rice (husked) } cf. l. 25 above
பருப்பு	split gram, pulse, lentil } cf. l. 25 above
29 சாமான்	commodity, article of sale or possession (e.g., groceries, wares, luggage, etc.) (Urdu *sāmān* idem)
33 வெளி(ப்)-படை	openness; obviousness
34 வேளை	time (as segment of the day)
தினம் ஒரு வேளை(ச்) சாப்பாடு	one meal a day ("daily one [meal]time food")
cf. மூன்று வேளையும்	three [meal]times [a day]
vs. ஒரு வேளை	perhaps (special idiom)
ஒழுங்கு	order, regularity, propriety
36 அரசு	Arasu, a male name
40 அடா, 'டா	familiar or non-respectful term of address to a younger or inferior male
vs. அடி, 'டி	(the same for a female)

(40) அரை — half (of a unit of something)

vs. பாதி — half (of a quantity of something)

40-1 "the hour is becoming only ten and a half, isn't it?" = it's only about ten thirty, isn't it?

41 அதற்குள்ளே — already, by that time ("within that")

பள்ளி(க்)-கூடம் — school, schoolhouse ("monastery-hall")

43 புஸ்தகம், புத்தகம் — book (IA pustaka idem)

50 ஊகூம் — murmur expressing negation (like "unh unh")

56-7 [வேலை-இல்லாத]-வன் — unemployed man ("he [to whom] there is no work")

57 நம்பு (W) — believe, trust

58 எந்த வேலை-ஆனாலும் — whatever work it be (STR: 25.35)

59 தயார் — readiness; ready (Perso-Arabic taiyār idem)

60 போக்கு — going; trend, course [from போகு (W) 'go']

"in the course [his] mind went" = wherever he pleased, nowhere in particular

65 மந்திரி — minister (of government) (IA mantrin idem)

66 "what [is it] to us if which minister comes?" = what is it to us if some minister comes?

67 நிறை (W) — be filled, become full

vs. நிறை (S) — fill, make full

வயிறு — stomach, belly

69 ஊர்வலம் — procession

பொது(க்)-கூட்டம் — public meeting, rally

70 ஆசாமி — fellow, individual (Arabic āsāmi idem)

74-5 "say so!" — that's the way to talk!

75 கட்சி — side (as in a dispute), faction, party (as in politics) (IA kaksya 'scale of a balance')

77 நெருங்கு (W) — approach, come close

78 அண்ணே = அண்ணா — form of அண்ணன் 'elder brother' used for addressing non-elderly males older than the speaker

யார் வேண்டும்-ஆனாலும் — whoever wants to (STR: 25.35)

80	கூட்டம்	crowd, gathering; meeting [from கூடு (W) 'assemble, increase']
	சேர் (W)	join, become joined together, be included in
	vs. சேர் (S)	join together, combine, include (trans.)
81	சந்தோஷம்	happiness; happy (IA <u>saṁtosa</u> 'contentment')
82	பெண்-பிள்ளை	female, woman, girl ("female-child")
	vs. ஆண்-பிள்ளை	male, man, boy

(Note that although பிள்ளை means 'child', these compounds tend to refer to adults in idiomatic usage.)

88	ஓட்டம்	running, run [from ஓடு (W) 'run']
	நடை	walking, gait; style [from நட (S) 'walk']
	[ஓட்டமும் நடையும்]-ஆக	(Note that the adverbial suffix applies to the entire compound phrase.)
90	கலயம்	small pot (IA <u>kalasā</u> 'water-pot, pitcher')
91	கூழ்	porridge, gruel
95	போய்(ச்) சேர் (W)	arrive (there)
	vs. வந்து சேர் (W)	arrive (here)
99	கொடி	flag; vine
100	அலங்காரம்	beauty, ornamentation (IA <u>alaṁkāra</u> 'adornment')
	அலங்கார வண்டி	decorated vehicle, float
101	சைக்கிள்	bicycle (Eng. <u>cycle</u>)
	சைக்கிள் ரிக்ஷா	cycle-rickshaw, pedicab
102	அப்புறம்	then, next, afterwards
	அணி-வகுப்பு	orderly rank or array (as of troops), contingent
103	தொடர் (W)	follow, continue
105	சத்தம்	sound, noise, loudness (IA <u>śabda</u> 'sound, voice, word')

106 தொண்டன்	volunteer; devotee
தொண்டு	devoted service
ஜே!	victory! (used in political slogans) (IA _jaya_ idem)
107 முழங்கு (W)	resound, roar, make a loud noise
vs. முழக்கு (W)	sound (trans.) (as drums or trumpet)
108 பாரதம்	Bhārat, official Hindi name for India (IA _bhārata_ 'of the descendants of Bharata')
பிரதமர்	Premier, Prime Minister (IA _prathama_ 'first')
112 பசி	hunger [from பசி (S) 'be hungry']
களைப்பு	fatigue, weariness [from களை (S) 'become tired']
113 முழக்கம்	roaring, loud noise, outcry [from முழங்கு (W) 'resound']

53. பிள்ளையார் சிரிக்கிறார்

2 முகம்	face (IA mukha 'mouth')
மனித (adj.)	human (adj.)
மனிதன்	man, human being (IA manuṣya idem)
உடல்	body
கொண்ட (AjP of கொள்)	having, possessing, containing (cf. உடைய----STR: 25.5)
4 தாமிரபர்ணி	Tāmraparṇi (IA), a river in Tirunelveli Dt.
ஆற்று-(அம்)-கரை	riverbank
5 மேடை	dais, platform
வீற்று-இரு (S)	sit in state, sit majestically
7 சிரிப்பு	smile, laugh [from சிரி (S) 'smile, laugh']
8 தெளிவு	clarity [from தெளி (W) 'become clear']
9 சின்னசாமி	Cinnasāmi, a male name
10 ஐயர்	a Brahmin subcaste title; a Brahmin in general
11 பண(க்)-காரன்	rich man ("money-man")
12 ஜமீன்	large landholding, landholding system (Persian zamīn 'earth')
ஜமீன்தார்	big landowner (Persian zamīndār idem)

"even after zamīn [and] everything went, [he was] a zamīndār" = even after large landholdings were abolished, he was a big landowner

13 கோர்ட்	court (Eng.)
14 வழக்கு	case, litigation; current usage [from வழங்கு (W) 'be current']
நிலம்	land (as property) (Sandhi 2)
உரிமை	rights [from உரி 'fitting, proper']
15 குடிவாரம்	tenancy rights, rights of tenants
16 வழக்கு(ப்) போடு (W)	file suit ("put a case")
17 [ஒரு வழக்கு விஷயம்]-ஆக	in connection with a (court) case ("such that it be a litigation matter")

18 சென்னை	Tamil name for the city of Madras	
21 பகவான்	God (IA <u>bhagavat</u> 'holy one')	
நாளைக்கு, நாளை	tomorrow	
22 கட்சி	side (as in a dispute), faction, party (as in politics) (IA <u>kaksya</u> 'scale of a balance')	
ஜெயி, ஜயி (S)	win, succeed (IA <u>jaya</u> 'victory')	
23 நூறு	hundred	
தேங்காய்	coconut	
உடை (S)	break (trans.)	(used with non-linear objects)
vs. உடை (W)	break (intrans.)	
vs. ஒடி (W/S)	break (intrans./trans.)	(used with linear objects)
24 வேண்டு, வேண்டி(க்)கொள் (W)	request, petition, plead	
27 வெங்கய்யர்	Vengayyar, a male name among Brahmins	
பூஜை, பூசை	worship by acts of reverence and the offering of substances to a deity (IA <u>pūjā</u> idem) (STR: 45.80)	
29 சொத்து	property, possessions (IA <u>sva</u> 'one's own')	
31 அமர்த்து (W)	situate, engage, employ	
vs. அமர் (W)	be situated (in a job or office), (formal) be seated	
பதின்-ஐந்து	fifteen	
32 சம்பளம்	salary (IA <u>śambala</u> 'provisions for a journey')	
வேண்டிய	(STR: 33.33)	
33 நைவேத்தியம்	food offering (to a deity) (IA <u>naivedya</u> idem)	
34 அரிசி	uncooked rice (husked)	
vs. நெல்	unhusked rice, paddy	
சோறு, சாதம்	cooked rice	
கொடுத்து வந்தார்	(STR: 36.6)	

35 குடம்	pot, water vessel
36 அபிஷேகம்	the pouring of liquid (over king or deity) (IA abhiṣeka 'sprinkling (to consecrate)')
37 முறை(ப்)-படி	[in] the proper manner, as laid down by tradition or texts
முறை	method; the proper way; (with a numeral) once, twice, etc.
38 சட்டி	pan, pot
40 பக்தன்	devotee (IA bhakta idem)
விக்னம், விக்கினம்	obstacle, impediment, difficulty (IA vighna idem)
41 தீர் (S)	bring to an end, settle (as an account or dispute), satisfy (as hunger or desire)
vs. தீர் (W)	come to an end, be settled, be exhausted (as a supply)
45 தவறு	error, mistake, wrong
48 இரண்டாவது = இரண்டாம்	(STR: 15.1)
ஆட்டம்	the dancing of a dance, playing of a game, showing of a movie, performance of a play, etc. [from ஆடு (W) 'move, dance']
சினிமா	cinema, movie (Eng.)
50 தாண்டு(W)	pass, go by, cross over, skip
51 முத்தையா	Muttaiyā, a male name
53 திருட்டு	theft, stealing [from திருடு (W) 'steal']
54 தொழில்	work, industry, craft, profession
விட்டுவிடு(W)	abandon, give up, forsake (note the conventionalization of the AvP விடு meaning)
55 இரும்பு	iron, steel
55-6 இரும்பு(ப்)-பெட்டி	safe ("steel-box")
56 ரொக்கம்	cash (IA roka idem)
தங்கம்	gold
நகை	jewelry

57 ஏராளம் — abundance; abundant, plentiful

60 துப்பு — clue, tip, intelligence (as from investigation)

63 சிறிய (adj.) — small

64 சித்தி — attainment, accomplishment, realization (IA siddhi idem)

விநாயகர், விநயகர் — Vināyaka, a name for Ganeṣa (Piḷḷaiyār) as the remover of obstacles

பலகை — board, signboard

65 தொங்கு (W) — hang, be suspended

66 [[நினைத்த]-னைத(க்) கொடுப்ப]-வர் — he who gives what [we] wished for

67 அர்த்தம், அருத்தம் — meaning (IA artha 'substance, wealth, meaning')

ஏழை — poor person, the poor

பெரும், பெரு (adj. root) — big, great (often spelled பேர்- when compounded with nouns beginning with vowels)

68 அளவு — measure, amount, extent [from அள (S) 'measure']

54. பெண் மனம்

1 அப்பாதுரை	Appādurai, a male name
தன்-செயல்-ஆக	accidentally, by chance ("own-action-[adv.]") (Sandhi 6a)
பின்-கட்டு	rear part of a house
2 எரி (W)	burn (intrans.)
vs. எரி (S)	burn (trans.)
3 புஸ்தகம், புத்தகம்	book (IA pustaka idem)
விரி (S)	open up, spread open (trans.)
vs. விரி (W)	open up, spread open (intrans.)
4 காண் (W)	see (past tense: கண்டேன்)
5 A-acc. காணோம்	A is not to be seen, can't be found, missing or lost ("we do not see A") காணோம் is an obsolete negative form consisting of verb root + PNG (no tense or negative suffix).
cf. அவளை எங்கே காணோம்	where could she be?
நிர்மலா	Nirmalā (IA), a female name
7 இருட்டு, இருள்	darkness [from இருள் (W) 'grow dark']
"good darkness" =	it was very dark
என்றாலும்	even so, nevertheless
கிணறு	well
கிணற்று-அடி	foot of the well, base of the well
9 சரவணன்	Śaravaṇan (IA), a male name
10 பருவ(ப்)-பெண்	girl who is of age, girl who has attained puberty (as indicated by the first menstruation)
பருவம்	stage of life (especially, the onset of a girl's sexual maturity); season (IA parvan 'time period')
11 துணிச்சல்	daring, boldness [from துணி (W) 'be brave']
cf. துணிவு	bravery, courage [" " "]

(11) திட்டு (W)	scold, rebuke
14 கேவலம்	meanness, dishonor; low, mean, ignominious (IA kevala 'isolated')
15 அப்புறம்	then, next, afterwards
16 எண்ணம்	idea, thought [from எண்ணு (W) 'think; count']
cf. எண்	number [" " "]
17 மௌனம்	silence (IA mauna idem)
18 பல-வகை-ஆன (adj.)	many kinds of
வகை	type, sort, class
19 காதல்	(romantic) love (STR: 2.22b)
23 குறும்பு	mischief, teasing
26 பேச்சு	talk, speech [from பேசு (W) 'speak']
வெள்ளி(க்)-கிழமை	Friday
வெள்ளி	silver; Venus ("white-one")
கிழமை	day of the week; old age
27 பரீட்சை	examination, test (IA parīkṣā idem)
கல்லூரி	college [from கல் (S) 'learn']
28 டாக்சி	taxi (Eng.)
காத்து-இரு, காத்து(க்) கொண்டு-இரு (S)	wait, be waiting
29 முடிவு செய் (W)	decide, conclude ("make conclusion")
30 மாறு (W)	change (intrans.)
vs. மாற்று (W)	change (trans.); exchange
32 ஏமாற்று (W)	deceive, disappoint (i.e., let someone down)
vs. ஏமாறு (W)	be deceived, be let down
35 ரொம்ப (adj. or adv.)	much, a lot (of); very (a spoken Tamil expression used in written Tamil only informally---its formal spelling is நிரம்ப [see 22.2])
சந்தோஷம்	happiness; happy (IA saṁtosa 'contentment')

36 நேரம் ஆகிறது — time is about up, it's getting to be time, it's getting late ("the time is becoming")

cf. நேரம் ஆயிற்று, நேரம் ஆகிவிட்டது — it's time, it's late ("the time has become")

தேடு (W) — look for, search for

"they will search in the house" = my family will be looking for [me]

39 மறு நாள் — the next day ("other day")

41 துணை — accompaniment, assistance

43 கெடு (W) — become bad, be spoiled, be ruined

vs. கெடு (S) — spoil (trans.), ruin

"the time has become bad and is lying inert" = the times are rotten, these are bad times

44 ஜாக்கிரதை — carefulness, wakefulness, vigilance (IA jāgrat-tā idem)

47 எதிர், எதிரே — opposite position; opposite [from எதிர் (S) 'oppose']

"came opposite" = came up, came from the other direction

51-2 காத்து(க்)கொண்டு நின்றாள் — she stood waiting (cf. line 28 above---when other verbs substitute for இரு, கொண்டு is usually used)

53 வனஜா — Vanajā (IA), a female name

56 பெற்றோர்(கள்) [=பெற்றவர்(கள்)] — parents [from பெறு (W) 'receive; give birth to']

மீது = மேல்

58 காவல் — guarding, guard, watching [from கா (S) 'guard, protect']

60 சிந்தி (S) — think rationally, reflect (IA cint idem)

63 கட்டிடம், கட்டடம் — building [from கட்டு (W) 'build']

65 சிநேகிதி, சினேகிதி — friend (female) (IA snehita 'beloved')

vs. சிநேகிதன், சினேகிதன் — friend (male)

67 பாட்டி — grandmother

vs. பாட்டன் — grandfather

68 சீக்கிரம் — haste; soon, quickly (IA śīghra idem)

68-9 கூட்டி(க்)கொள்(W) — bring (with வரு) or take (with போ) along a person ("add [and] hold")

... வர(ச்)சொன்னார்கள் — they told [me] to ... (STR: 20.35)

70 ஆத்திரம் — rage, anger, hasty temper (IA ātura 'pained')

எய்(W) — launch a projectile, shoot (as an arrow) (past tense: எய்தேன்)

71 அம்பு — arrow

நோ(W) — be hurt, be in pain; resent (past tense: நொந்தேன்)

70-1 எய்தவன் இருக்க அம்பை நோவது — resenting the arrow [though] there is an archer, blaming the arrow instead of the archer

71 பிரயோசனம் — use, usefulness (IA prayojana idem)

76 இருட்டு (W), இருள்(W) — grow dark (as at night or when clouds gather)

(Note that வரை 'until' can be preceded by an AjP like முன், போது, etc. [STR: 22.24]. As with முன், it should be in the future tense.)

78 மாற்று (W) — change (trans.) (see line 30 above)

80 சோர்வு — weariness, dejection, drooping [from சோர் (W) 'become weary']

81 முயல்(W) — make an effort, try

சந்தி (S) — meet, have contact (IA saṁdhi 'junction')

83 ஆசாரி — artisan (usually goldsmith or carpenter)

நகை — jewelry

85 வளையல் — bangle, bracelet [from வளை (W) 'curve']

88 மேடை — dais, platform

91 எம். ஏ. — M. A. (Eng.)

"I am: '[I] might study M.A.'" = I'm thinking of studying for an M. A., I'm hoping to study for an M. A.

92 கடைசி — the last (of a series or sequence), final, end

93 கட்டி(க்) கொள் (W)	marry; embrace ("bind [to oneself]")
மாமா	mother's brother; father-in-law (in a culture with cross-cousin marriage, the mother's brother is potential father-in-law)
95 நடத்து (W)	conduct, manage, run
vs. நட (S)	walk; happen
96 நடத்தட்டும்	(STR: 32.12)
100 பொங்கு (W)	well up, surge, boil over; cook [rice] (trans.)
101 அறை (W)	slap
102 பேசினதில்லை	(STR: 47.17)
103 கெடு (S)	spoil (trans.), ruin (see line 43 above)
107 புலம்பு (W)	lament, wail
109 பல(வ்)-அற்று-ஐ	accusative of பல (-அற்று: oblique suffix of non-rational plurals---see Appendix 1.2)
111 மண (S)	marry; be fragrant
112 ஊரார்	townspeople (the usually short vowel of the PNG suffix on nouns is sometimes long)
பழி (S)	blame, censure, condemn
113 வாழ்க்கை	life [from வாழ் (W) 'live']
117 தங்கம்	gold
தழுவு (W)	embrace

55. கற்பு-2

	கற்பு	chastity, fidelity to spouse
3	கால்வாய், வாய்க்கால்	canal, channel for the flow of water
4	பிரிவு	partition, division [from பிரி (W) 'separate']
5	பகுதி	portion, part, division [from பகு (S) 'divide']
6	வடக்கு-ஊர்	north-town (here: names of the parts of town)
	தெற்கு-ஊர்	south-town (here: names of the parts of town)
7	இரண்டே இரண்டு	just two (STR: 41.6-7)
8	சுமார்	approximately, about, more or less
9	பிள்ளை	title of a traditionally agricultural, high-status caste
	-மார்	collective plural suffix used (with or without -கள் following) with caste names and kinship terms when one wishes to emphasize the collectivity rather than the individuals making up the group
10	கரையாளர்	name of an agricultural caste
12	பெயர்-பெற்ற (adj.)	famous, well-known ("name-received")
	பழமை	oldness, antiquity
13	A-acc.(ச்) சேர்ந்த (adj.)	belonging to A (a conventionalized special use of சேர் (W) 'join', which ordinarily occurs with a locative expression rather than an accusative expression)
14	பக்தி-மான்	one who possesses bhakti or religious devotion, one who is devout (IA bhakti-mat idem)
	ஆசாரம்	religious orthodoxy (IA ācāra 'traditional practice, proper behavior')
15	ஒழுக்கம்	proper conduct, behavior in accord with traditional propriety [from ஒழுகு (W) 'flow']
17	இருள், இருட்டு	darkness [from இருள் (W) 'grow dark']
	சூழ் (W)	surround, envelop
18	சுந்தரி	Sundari (IA), a female name
	கிணறு	well

19 இறை (S)	draw (water); spill
20 வடக்கு வீட்டார்	members of the Vaṭakkuvīṭu family (note the oblique form used here, though this is not required of all nouns [except for -அம் nouns])
cf. குடும்பத்தார்	family members (see 17.7)
அருமை	rarity, preciousness, dearness; dear, precious
21 பருவம் அடை (W)	come of age (i.e., for a girl to become sexually mature as indicated by her first menstruation)
பருவம்	stage of life (especially, the onset of a girl's sexual maturity); season (IA parvan 'time period')
பகல்	daytime, day (vs. night)
vs. நாள்	day (one seventh of a week)
23 இயற்கை	nature, naturalness [from இயல் (W) 'be possible']
vs. செயற்கை	artifice, artificialness
cf. இயல், இயல்பு	nature, property, quality
23-4 "natural debts"	excretory functions (cf. Eng. "call of nature")
24 கழி (S)	expend, subtract, discharge, spend or pass (time)
vs. கழி (W)	be expended, elapse
25 அந்தி	junction of night and day (i.e., dawn or twilight) (IA saṁdhi 'junction')
26 உள்ள	AjP counterpart of உண்டு (cf. STR: 38.0)
27 செல் (W)	go
29 உரிய	(STR: 45.80)
கட்டான (adj.)	solid, compact [from கட்டு (W) 'bind together']
உடல்	body
அமைப்பு	structure, formation [from அமை (W) 'be formed']

30 ஏற்ற (adj.)	fitting, appropriate
அழகி	beautiful girl or woman
(= சுந்தரி)	(IA *sundara* 'beautiful')
31 ஒட்டு (W)	stick, adhere; be connected or adjoined to
32 வெள்ளை(க்)-காரன்	white man
வெள்ளை	white
33 துரை	gentleman; lord, master (formerly a common term applied to Westerners)
36 கூறு (W)	tell, say
37 நடுங்கு (W)	shiver, tremble
38 பட்டை	well-basket; flatness; bark of a tree
39 பதறு (W)	be flurried, be agitated
43 அதிர்ச்சி	shock, severe impact [from அதிர் (W) 'quake']
46 கேள்வி(ப்)-படு (W)	hear about
கேள்வி	question; hearsay (i.e., something one has heard about) [from கேள் (S) 'ask; hear']
52 செய்தி	news [from செய் (W) 'do']
53 யோகம்	good fortune (IA *yoga* 'lucky conjunction' [astrol.])
சண்டை	fight, quarrel, battle (IA *canda* 'fierce, angry']
54 ஜெயி, ஜயி (S)	win, succeed (IA *jaya* 'victory')
56 பங்களா	bungalow, plantation residence (Urdu *baṅglā* idem)
57 வரும்படி	(STR: 24.39)
61 எங்கிருந்து	from where (-இல்-is omitted in ablatives of words inherently locative)
63 கவனி (S)	pay attention to, heed, notice
64 தள்ளு (W)	push, push away

65 தூர் (S)	fill up, close up by filling (as a pothole) (trans.)
vs. தூர் (W)	be closed off by filling up, silt up (as a river delta)
66 குனி (W)	bend, bow, hunch (intrans.)

APPENDICES

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   1.1 Pronouns and pronominal elements

   Basic person/number/gender (PNG) elements

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APPENDIX 1

BASIC GRAMMATICAL FORMS

1.1 PRONOUNS AND PRONOMINAL ELEMENTS

Basic person/number/gender (PNG) elements

		singular		plural	
1st person		-ஏன்	I	-ஓம்	we
2nd person		-ஐ	you	-ஈர்	you
3rd person rational	f.	-அள்	she	-அர்	they
	m.	-அன்	he		
3rd person non-rational		-து	it	-அ	they

Notes:

a) These PNG elements play a role in the formation of pronouns, the subject-marking suffixes on finite verbs, and the formation of derived nouns from adjectives (STR: 10.18) and nouns (STR: 2.22b). The use of the 1st and 2nd person elements for the latter function has become obsolete. The length of the vowels of these elements varies in the different functions, being short in one case and long in another.

b) Inasmuch as the plural category has been adapted to the function of showing respect, even when referring to single persons, the plural suffix -கள் has been absorbed into the system to reinforce the expression of plurality, in turn being used also to express respect. See the tables of independent pronouns and the PNG suffixes on finite verbs.

c) The rational vs. non-rational categories distinguishes human beings of rational age from all other things including animals and human infants.

Independent pronouns

(The oblique form required for the addition of case suffixes is given in parentheses when it is different from the case-less (nominative) pronoun.)

	singular (non-respectful)	"plural" (respectful singular for 2nd and 3rd rat.)	plural and/or respectful singular
1st person	நான் I (என்-)	நாம் we, including you (நம்-)	நாங்கள் we, excluding you (எங்கள்-)
2nd person	நீ you (உன்-)	நீர் you (உம்-)	நீங்கள் you (உங்கள்-)
3rd person rational	அவள் she / அவன் he	அவர் he/she	அவர்கள் they
3rd person non-rational	அது it (அதன்-)	அவை they (அவற்று-)	அவைகள் they

Notes:

a) Each of the 3rd person pronouns has a counterpart beginning with the vowel இ- instead of அ-, used when referring to a person or thing relatively near the speaker, and a counterpart beginning with எ-, used interrogatively to ask which of a relevant group is being referred to. See page 6 in this Volume.

b) The spelling of the dative case of the 1st and 2nd person singular and "plural" pronouns is irregular: எனக்கு, உனக்கு, நமக்கு, உமக்கு.

c) The oblique form given above for the 3rd person non-rational singular pronoun is required only for the genitive, dative, and instrumental cases. The accusative, locative, ablative, and sociative case suffixes may be added directly to அது, ignoring, moreover, Sandhi 3b. Thus; அதை, அதில், etc. The dative of this pronoun undergoes Sandhi 6a: அதற்கு.

PNG suffixes on finite verbs

	singular (non-respectful)	"plural" (respectful singular for 2nd and 3rd rat.)	plural and/or respectful singular
1st person	-ஏன் I	← -ஓம் we →	
2nd person	-ஆய் you	-ஈர் you	-ஈர்கள் you
3rd person rational	{ -ஆள் she -ஆன் he }	-ஆர் he/she	-ஆர்கள் they
3rd person non-rational	-அது it	← -அன they → (sometimes -அ)	

Notes:

a) As indicated by the arrows, the PNG suffix for both 1st person plural categories, and for both 3rd person non-rational plurals is the same.

b) The PNG suffix with a short vowel, preceded by the syllable -அன்-, is occasionally used in very formal style, especially for the 3rd person rational category. Thus: -அனாள், -அனான், -அனார்.

1.2 CASE FORMATION

Case suffixes

nominative	(none)	subject, etc.
accusative	-ஐ	object (when specific)
genitive	-இன், -அது, -உடைய, ∅	possessor, 'of'
dative	-(உ)க்கு	'to, for, in relation to'
locative	-இல் (-இடம் for animates)	'in, on, at'
ablative	-இலிருந்து (-இடமிருந்து for animates)	'from'
instrumental	-ஆல்	'due to, by, with'
sociative	-ஓடு, -உடன்	'with, along with'

Notes:

a) As indicated by the symbol ∅, the oblique form of a noun or pronoun without any suffix may function as a genitive. (The oblique of the non-rational plural pronoun அவை is an exception to this: அவற்று- must always have a suffix.)

b) Conversely, in a writing style more formal than ordinary, the genitive suffix -இன் can function as an oblique ending for the noun and have other case suffixes attached to it. Thus, e.g., in addition to the ordinary locative and dative of வீடு 'house', வீட்டில் and வீட்டுக்கு, a more formal alternate locative and dative are:

வீட்டினில் and வீட்டிற்கு (Sandhi 6a)

Oblique forms of certain types of nouns

(The addition of a case suffix requires this form, if it exists separately from the nominative form of the noun. This form is also required if the noun is used as an adjective or as the first element of a compound noun other than coordinate compounds.)*

1) All nouns ending in -அம் convert this ending to -அத்து.

	nominative	oblique	accusative
E. g.	படம் 'picture'	படத்து	படத்தை

2) Except for "minimal words" (see Sandhi 3b) and the word ஆறு 'six', all nouns ending in -டு or -று double this final hard letter.

	nominative	oblique	accusative
E. g.	நாடு 'country'	நாட்டு	நாட்டை
	ஆறு 'river'	ஆற்று	ஆற்றை

Notes:

a) Since the addition of the plural suffix to these nouns changes the endings to which the case suffix is added, these rules do not apply. There is therefore no separate oblique form for plural nouns.

b) Note that these oblique forms are subject to Sandhi 3a when vowel-initial case suffixes are added.

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* Coordinate compounds are noun compounds in which neither noun is subordinate to the other in the sense of the whole. Thus, secretary-treasurer is a coordinate compound because the person so named is both secretary and treasurer, whereas corporation counsel is not because the person so named is counsel, but not a corporation.

1.3 NUMBERS

1. ஒன்று
   ஒரு (adj. only)

2 இரண்டு

3 மூன்று

4 நாலு, நான்கு

5 ஐந்து

6 ஆறு

7 ஏழு

8 எட்டு

9 ஒன்பது

10 பத்து

11 பதினொன்று
   பதினொரு (adj. only)

12 பன்னிரண்டு

13 பதின்மூன்று, பதிமூன்று

14 பதினாலு, பதினான்கு

15 பதினைந்து

16 பதினாறு

17 பதினேழு

18 பதினெட்டு

19 பத்தொன்பது

20 இருபது

30 முப்பது

40 நாற்பது

50 ஐம்பது

60 அறுபது

70 எழுபது

80 எண்பது

90 தொண்ணூறு

100 நூறு

21 இருபத்தொன்று
   இருபத்தொரு (adj. only

22 இருபத்திரண்டு

23 இருபத்துமூன்று

24 இருபத்து {நாலு / நான்கு}

25 இருபத்தைந்து

26 இருபத்தாறு

27 இருபத்தேழு

28 இருபத்தெட்டு

29 இருபத்தொன்பது

		31	முப்பத்தொன்று
		⋮	
		41	நாற்பத்தொன்று
200	இருநூறு	⋮	
300	முந்நூறு		
400	நானூறு	91	தொண்ணூற்றொன்று
500	ஐநூறு	⋮	
600	அறுநூறு	101	நூற்றொன்று
700	எழுநூறு	201	இருநூற்றொன்று
800	எண்ணூறு	⋮	
900	தொள்ளாயிரம்	901	தொள்ளாயிரத்தொன்று
		⋮	
1000	ஆயிரம்	1001	ஆயிரத்தொன்று
2000	இரண்டாயிரம்	⋮	
⋮			
10,000	பத்தாயிரம், பதினாயிரம்		
⋮			
100,000 (or 1,00,000)	ஒரு லட்சம்	100,001	ஒரு லட்சத்தொன்று
⋮		⋮	
1,000,000 (or 10,00,000)	பத்து லட்சம்		
⋮			
10,000,000 (or 1,00,00,000)	ஒரு கோடி	10,000,001	ஒரு கோடியொன்று

Notes:

a) Only the numeral 1 (including when it occurs in higher numerals such as 11, 21, etc.) requires a separate form when used as an adjective. Thus: ஒன்று வேண்டும் I want one. ஒரு படம் வேண்டும் I want one picture.

b) Note the doubling of the -து of -பது when unit numerals are added to the decad numerals starting with 20, and the reverse process between 11 and 18. Also note the oblique forms used in other cases.

1.4 TENSE FORMS

Tense suffixes

	weak verbs (in general, involves single hard letter)*	strong verbs (in general, involves doubled hard letter)**
infinitive	-அ	-க்க
present	-கிற்- ***	-க்கிற்- ***
future	-ப்/வ்-	-ப்ப்-
past	-(ந்)த்- (but also -இ(ன்)-)	-த்த்- (but also -ந்த்-)

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* Or reduction therefrom: e.g. சொல்-பான் → சொல்வான் 'he will say'

** Or a hard-letter combination: e.g. கேள்-க்க → கேட்க 'to ask' (Sandhi 6a)

*** The more literary version of the present-tense suffix is required when the non-rational plural PNG is used: -(க்)கின்ற்-

Sample verb conjugations

	weak verb		strong verb	
verb (root)	விழு (W)	'fall'	பார் (S)	'look'
infinitive	விழ	'to fall'	பார்க்க	'to look'
present 1st sing.	விழுகிறேன்	'I am falling'	பார்க்கிறேன்	'I am looking'
" 2nd sing.	விழுகிறாய்		பார்க்கிறாய்	
" 3rd sg.f.	விழுகிறாள்	etcetera	பார்க்கிறாள்	etcetera
" " m.	விழுகிறான்		பார்க்கிறான்	
" " n.r.	விழுகிறது		பார்க்கிறது	
" 1st plur.	விழுகிறோம்		பார்க்கிறோம்	
" 2nd resp.sg.	விழுகிறீர்		பார்க்கிறீர்	
" " plur/resp	விழுகிறீர்கள்		பார்க்கிறீர்கள்	
" 3rd resp.sg.	விழுகிறார்		பார்க்கிறார்	
" " pl/res.r.	விழுகிறார்கள்		பார்க்கிறார்கள்	
" " plur.n.r.	விழுகின்றன		பார்க்கின்றன	
future 1st sing.	விழுவேன்	'I will fall'	பார்ப்பேன்	'I will look'
" 2nd sing.	விழுவாய்		பார்ப்பாய்	
" 3rd sg.f.	விழுவாள்	etcetera	பார்ப்பாள்	etcetera
" " m.	விழுவான்		பார்ப்பான்	
" " n.r.	விழும்		பார்க்கும்	
" 1st plur.	விழுவோம்		பார்ப்போம்	
" 2nd resp.sg.	விழுவீர்		பார்ப்பீர்	
" " plur/resp	விழுவீர்கள்		பார்ப்பீர்கள்	
" 3rd resp.sg.	விழுவார்		பார்ப்பார்	
" " pl/res.r.	விழுவார்கள்		பார்ப்பார்கள்	
" " plur.n.r.	விழும்		பார்க்கும்	
past 1st sing.	விழுந்தேன்	'I fell'	பார்த்தேன்	'I looked'
" 2nd sing.	விழுந்தாய்		பார்த்தாய்	
" 3rd sg.f.	விழுந்தாள்	etcetera	பார்த்தாள்	etcetera
" " m.	விழுந்தான்		பார்த்தான்	
" " n.r.	விழுந்தது		பார்த்தது	
" 1st plur.	விழுந்தோம்		பார்த்தோம்	
" 2nd resp.sg.	விழுந்தீர்		பார்த்தீர்	
" " plur/resp	விழுந்தீர்கள்		பார்த்தீர்கள்	
" 3rd resp.sg.	விழுந்தார்		பார்த்தார்	
" " pl/res.r.	விழுந்தார்கள்		பார்த்தார்கள்	
" " plur.n.r.	விழுந்தன		பார்த்தன	
adverbial participle	விழுந்து		பார்த்து	

Past tense spellings and the seven verb classes used by some grammars and dictionaries

	Class	e.g.	criterion
weak verbs	1a	செய் 'do': செய்தேன் (small number of weak verbs)	no ந் in past suffix (STR: 14.3)
	1b	கொல் 'kill': கொன்றேன் (all weak verbs ending in laterals)	-(ந்)த்- → -ன்ற்- or -ண்ட்- (STR: 18.29)
	2	விழு 'fall': விழுந்தேன் (large number of weak verbs)	standard -ந்த்- as past suffix (STR: 14.3)
	3	வாங்கு 'buy': வாங்கினேன் (all non-minimal words ending in -உ: "Sandhi 3a verbs", a very large number)	-இ(ன்)- instead of -ந்த்- (STR: 14.4a)
	4	விடு 'leave': விட்டேன் (all minimal-word weak verbs ending in -டு or -று)	absorption of -த்- yields doubled hard letter (STR: 18.15a)
	5a	என் 'say': என்றேன் (all verbs ending in nasals)	-த்- → -ற்- or -ட்- (STR: 18.16)
strong verbs	5b	கேள் 'ask': கேட்டேன் (all strong verbs ending in laterals)	-த்த்- → -ற்ற்- or -ட்ட்- (STR: 18.7)
	6	பார் 'look': பார்த்தேன் (most strong verbs)	standard -த்த்- as past suffix (STR: 14.2)
	7	நட 'walk': நடந்தேன் (all verbs ending in -அ plus இரு 'be')	-ந்த்- instead of -த்த்- (STR: 17.24b)

Class 3 ("Sandhi 3a verbs") past conjugation

verb (root)	வாங்கு (W) 'take something proffered; buy'		
infinitive	வாங்க	'to buy'	
past 1st sing.	வாங்கினேன்	'I bought'	
" 2nd sing.	வாங்கினாய்		
" 3rd sg.f.	வாங்கினாள்		e
" " m.	வாங்கினான்		t
" " n.r.	வாங்கிற்று வாங்கினது வாங்கியது		c é t e
" 1st plur.	வாங்கினோம்		r a
" 2nd resp.sg.	வாங்கினீர்		
" " plur/resp	வாங்கினீர்கள்		
" 3rd resp.sg.	வாங்கினார்		
" " pl/res.r.	வாங்கினார்கள்		
" " plur.n.r.	வாங்கின		
adv. participle	வாங்கி		

Some irregular verb spellings

verb (root)	போ(கு)	(W) 'go'	ஆ(கு)	(W) 'become'
infinitive	போக	'to go'	ஆக	'to become'
present 1st sing.	போகிறேன்	'I am going'	ஆகிறேன்	'I am becoming'
future 1st sing.	போவேன்	'I will go'	ஆவேன்	'I will become'
" 3rd n.r. (sg/pl)	போகும்	'it will go'	ஆகும்	'it will be'
past 1st sing.	போனேன்	'I went'	ஆனேன்	'I became'
" 3rd sg.n.r.	போயிற்று போனது	'it went'	ஆயிற்று ஆனது	'it became'
" 3rd plur.n.r.	போயின	'they went'	ஆயின	'they became'
adv. participle	போய்	'having gone'	ஆய் ஆகி	'having become'

verb (root)	சொல்(லு) (W) 'say'	சா(கு) (W) 'die'
infinitive	சொல்ல 'to say'	சாக 'to die'
present 1st sing.	சொல்கிறேன் 'I am saying'	சாகிறேன் 'I am dying'
⋮	⋮	⋮
future 1st sing.	சொல்வேன் 'I will say'	சாவேன் 'I will die'
⋮	⋮	⋮
" 3rd n.r.(sg/pl)	சொல்லும் 'it will say'	சாகும் 'it will die'
past 1st sing.	சொன்னேன் 'I said'	செத்தேன் 'I died'
⋮	⋮	⋮
" 3rd sg.n.r.	{சொல்லிற்று / சொன்னது} 'it said'	செத்தது 'it died'
⋮	⋮	⋮
" 3rd plur.n.r.	சொல்லின 'they said'	செத்தன 'they died'
adv. participle	சொல்லி 'having said'	செத்து 'having died'

verb (root)	வரு (W) 'come'	காண் (W) 'see'
infinitive	வர 'to come'	காண 'to see'
present 1st sing.	வருகிறேன் 'I am coming'	காண்கிறேன் 'I am seeing'
⋮	⋮	⋮
future 1st sing.	வருவேன் 'I will come'	காண்பேன் 'I will see'
⋮	⋮	⋮
" 3rd n.r.(sg/pl)	வரும் 'it will come'	காணும் 'it will see'
past 1st sing.	வந்தேன் 'I came'	கண்டேன் 'I saw'
⋮	⋮	⋮
" 3rd sg.n.r.	வந்தது 'it came'	கண்டது 'it saw'
⋮	⋮	⋮
" 3rd plur.n.r.	வந்தன 'they came'	கண்டன 'they saw'
adv. participle	வந்து 'having come'	கண்டு 'having seen'

APPENDIX 2

RULES FOR DOUBLING HARD LETTERS BETWEEN WORDS

If the next word following certain words, word types, and grammatical forms begins with a hard letter, the hard letter is doubled and the dotted letter attached to the preceding word. The most important of these word types and grammtical forms are:

a) அந்த 'that', இந்த 'this', and எந்த 'which?'

e.g. அந்தப் படம் 'that picture'

b) The accusative or dative case suffix

e.g. படத்தைப் பார் 'look at the picture'

ஊருக்குப் போ 'go to town'

c) A noun (except one ending in a lateral or nasal other than ம்) used as an adjective or forming the first word of a noun compound (other than a coordinate compound)

e.g. தமிழ்ப் புஸ்தகம் 'Tamil book'

பாடப் புஸ்தகம் 'lesson book'

d) The infinitive (including specialized infinitives such as adverbial suffix -ஆக, மிக 'very, much', போல 'like', etc.)

e.g. படிக்கப் போகிறேன் 'I'm going to read'

நன்றாகப் பாடு 'sing well'

e) An adverbial participle (AvP) of a "Sandhi 3a verb" (Class 3) or one ending in a doubled hard letter (including specialized AvP's such as adverbial suffix -ஆய், பற்றி 'about', சுற்றி 'around', etc.)

e.g. வாங்கிக் கொடு 'buy and give'

எடுத்துக் கொடு 'take and give'

விட்டுப் போ 'leave and go'

நன்றாய்ப் பாடு 'sing well'

f) Nouns ending in a doubled hard letter (but the strength of this rule is diminishing)

e.g. பாட்டுப் பாடு 'sing a song'

இனிப்புக் கொடு 'give a sweet'

Doubling does not occur after:

i) Adjectival participles (AjP) and adjectives, with the exception of சின்ன 'small' and புது 'new'

e.g. நாம் போன கிராமம் 'the village we went to'

பெரிய கிராமம் 'big village'

சின்னக் கிராமம் 'small village'

ii) Adverbial participles (AvP) ending in a single hard letter, with or without its nasal letter

e.g.	செய்து பார்	'do it and see'
	நடந்து போ	'go walking'
	கண்டு பிடி	'find, discover' ("see and catch hold")
	"சரி" என்று சொல்	'say "OK"'

APPENDIX 3

SANDHI RULES

Sandhi 1: Insertion of ய்

```
            ய்
   front    ↓
...vowel    +    vowel...
```

If a word or suffix starting with a vowel is joined to a preceding word ending in இ (including the dipfthong ஐ), ஈ , எ , or ஏ (the front vowels), ய் is inserted.

e.g. கடை + -இல் → கடையில் 'in the store'

நீ + -உம் → நீயும் 'you, too'

Sandhi 2: Insertion of வ்

```
            வ்
   non-
   front    ↓
...vowel    +    vowel...
```

If a word or suffix starting with a vowel is joined to a preceding word ending in அ , ஆ , ஒ , ஓ , ஔ , or ஊ (all the non-front vowels except உ), வ் is inserted.

e.g. அமெரிக்கா + -இல் → அமெரிக்காவில் 'in America'

பூ + -உம் → பூவும் 'a flower, too'

Sandhi 3a: Deletion of -உ

delete
↓
non-minimal word-உ + vowel...

If a word or suffix starting with a vowel is joined to a preceding word ending in -உ (other than a "minimal word": see Sandhi 3b), -உ is deleted and the following vowel added to the consonant in its stead.

e.g. நாடு + -ஆ? → நாடா? 'the country?'

பத்து + அரை → பத்தரை 'ten and a half'

Sandhi 3b: Retention of -உ in minimal words and insertion of வ்

வ்
↓
minimal word-உ + vowel...

If a word or suffix starting with a vowel is joined to a preceding word which ends in -உ but which is "minimal" (i.e., consisting of just <u>two</u> letters, <u>neither of which contains a long vowel</u>), வ் is inserted.

e.g. தெரு + -ஆ? → தெருவா? 'the street?'

நடு + -இல் → நடுவில் 'in the middle'

Note: This rule does not apply in the formation of basic verb forms and the case forms of the non-rational pronoun.

e.g. வரு + -அ → வர 'to come'

விழு + -உம் → விழும் 'it will fall'

அது + -இல் → அதில் 'in it'

On the other hand, this rule does apply to some proper nouns (names, etc.) even though they are non-minimal.

e.g. இந்து + -ஆ? → இந்துவா? 'Hindu?'

Sandhi 4: Doubling of the final consonant in minimal words

minimal word -consonant (doubled) + vowel...

If a word or suffix starting with a vowel is joined to a preceding "minimal word" (see Sandhi 3b) which ends in a consonant (i.e., dotted letter), the consonant is doubled.

e.g. பெண் + -ஆ? → பெண்ணா? 'a woman?'

கல் + -உம் → கல்லும் 'even a stone'

Sandhi 5a: Assimilation of tongue-position: ம்

...ம் → ங் + க்...

...ம் → ஞ் + ச்...

...ம் → ந் + { த்... / ந்... }

If a word ending in ம் is joined to a following word or suffix starting with a hard letter (or nasal letter, ந் being the only applicable case) of a different tongue-position, the ம் changes into the nasal letter corresponding to that tongue-position.

e.g. நகரம் + -கள் → நகரங்கள் 'cities'

முக்கியம் + தான் → முக்கியந்தான் 'important indeed'

Sandhi 5b: Assimilation of tongue-position: த் and ந்

...ட், ...ண் } + ட் ← த்...
...ற், ...ன் } + ற் ← த்...

...ண் + ண் ← ந்...
...ன் + ன் ← ந்...

If a word or suffix starting with the hard letter or nasal letter of the dental tongue-position (த் or ந்) is joined to a preceding word or suffix ending in the hard letter or nasal letter of the alveolar or retroflex tongue -position, the dental letter changes into the corresponding (i.e., hard or nasal) letter of the other tongue-position.

e.g. என் + -த- + -ஆன் → என்றான் 'he said'

முன் + நாள் → முன்னாள் 'previous day'

Sandhi 6a: Assimilation of type of sound: laterals becoming hard letters

...ல் (and sometimes: ...ன்) → ற் } + hard letter...
...ள் → ட் } + hard letter...

In contexts involving doubling (such as noun compounding and the conjugation of strong verbs), if a word ending in a lateral (i.e., "l" sound) is joined to a following word or suffix starting with a hard letter, the lateral changes into the hard letter of its tongue-position. The alveolar nasal sometimes undergoes this change, too.

e.g. கடல் + கரை → கடற்கரை 'seashore'

நாள் + -கள் → நாட்கள் 'days'

Sandhi 6b: Assimilation of type of sound: laterals becoming nasals

...ல் → ன் }
...ள் → ண் } + த்/ந்...

In certain contexts (such as the conjugation of weak verbs), if a word ending in a lateral (i.e., "l" sound) is joined to a following word or suffix starting with த் (and sometimes ந்), the lateral changes into the nasal letter of its tongue-position.

e.g. உள் + -து → உண்டு 'there is'

கொல் + -த்- + -ஏன் → கொன்றேன் 'I killed'

(Sandhi 5b also applies)

APPENDIX 4

THE STRUCTURAL "BOXES" EXTRACTED FROM THE ANNOTATIONS AND REPRODUCED IN THE ORDER OF APPEARANCE THEREIN

The major principles of Tamil word order and word structure are:

1) An adjective or other qualifying word (e.g., a genitive noun) precedes the noun it refers to.

2) A verb normally follows all elements directly relevant to it (its subject, object, adverbs, etc.) and thus is the final element in the sentence or clause. The relative order of the other elements is not fixed, although the subject tends to be first.

3) The indications of grammatical or semantic function in the sentence (the cases, tense, etc.) follow the relevant word (either as a suffix or as a separate word).

STR: 1.1a

Case endings are suffixed to the "oblique" form of the noun (see Appendix 1.2). The oblique form of nouns ending in -அம் is formed by changing -அம் to -அத்து. For மடத்து-ஐ = மடத்தை see Sandhi 3a (see Appendix 3).

STR: 1.1b

2.2
3.5
12.7

(நீ) ... verb 'do X' ['you' singular][1]

(நீங்கள்) ... verb-உங்கள் '(please) do X' ['you' plural]

The bare verb root is used as the imperative form for 'you' singular. The verb plus the suffix -உங்கள் is used as the imperative form for 'you' plural. The use of a plural form also functions as a means of showing respect for the addressee(s), whether a single individual or more than one. Consequently, the singular form in contrast is devoid of respect and must be used only with "inferiors" (e.g. a child) or intimates.

STR: 1.1c

11.11
12.9

A B 'A is (a) B'

No verb is used in Tamil "equational" sentences---i.e., those sentences in which English uses 'is/are' to equate one noun (or noun phrase) with another for purposes of identification, definition, naming, characterization, etc. (e.g. 'that is a tree', 'a cow is an animal', 'he is John', 'truth is beauty', etc.).

STR: 1.2

2.2
3.1

A ... verb-tns-PNG 'A did/is doing/will do X'

In most simple affirmative statements or questions, the verb requires (1) a tense suffix which is either past, present, or future (tns), and (2) a pronominal suffix which reflects the identity of the subject in terms of person, number and gender (PNG)---see Appendix 1.1.

STR: 1.3

3.4
5.17
9.1

Nouns of the non-rational gender (see Appendix 1.1) may be used in a plural sense even without a plural suffix. In other words, the use of the plural suffix in referring to more than one entity is not obligatory with non-rational nouns.

STR: 1.14

2.26
3.5

The only place that Tamil adjectives may be used is before a noun (or pronoun). They therefore must not be used for "predicative adjective" statements such as 'A is big'. The word used for the predicate in such statements must be a noun and the sentence is of the 'A is B' structure (cf. above). There are many nouns (such as அதிகம் 'large quantity' and முக்கியம் 'importance') whose primary use is "predicative" in this way. Accordingly, in glossing them an English adjective equivalent will be given in addition to a noun equivalent.

STR: 1.16

3.3, 10
4.10
8.15

Tamil adjectives:

1) have the same form regardless of whether the following noun is singular or plural, masculine or feminine, etc. Thus, இந்த means either 'this' or 'these'.

2) can only occur before some noun (or pronoun)---cf. the box above. Thus, இந்த may not be used for 'this/these' in 'this is a picture' or 'what is this?' etc. These latter instances of 'this/these' are pronouns and must be expressed by the pronouns இது 'this, it' or இவை 'these, they [non-rational]'.

STR: 1.18

2.1
3.1, 14

A basic meaning of the dative case is 'in relation to, with respect to' and therefore it is often used in phrases of direction or orientation (including 'above', 'below', etc.):

A-dat. + direction word   '[direction] in relation to A'

With certain direction words this implies that the entity under discussion is outside of A. In contrast, the use of the genitive case with these words (cf. previous sentence) is consistent with being either inside or outside of A. Thus, e.g.:

தமிழ் நாட்டுக்குத் தென்கிழக்கே இலங்கை இருக்கிறது.
Southeast of [i.e. in relation to] Tamilnadu is Ceylon.

தமிழ் நாட்டின் தென்கிழக்கே இலங்கை இருக்கிறது.
Southeast of Tamilnadu is Ceylon.

தமிழ் நாட்டின் வடகிழக்கே சென்னை இருக்கிறது.
In the northeast [part] of Tamilnadu is Madras.

STR: 2.4

4.7, 19
5.17
6.10, 13

{A-dat. B உண்டு / A-dat. B இருக்கிறது} 'there is (a) B for A, A has (a) B'

A-dat. B இல்லை 'there is no B for A, A has no B'

The normal way to express 'A has (a) B' in Tamil is to state that B exists (உண்டு or இரு) to or for (dative) A. இல்லை is used for the corresponding negative statement. Note that இரு differs from உண்டு in being capable of use for the past and future tenses, as well as the present.

STR: 2.6

4.10, 21
5.6, 8

Tamil has no separate "comparative" or "superlative" forms of adjectives (i.e. 'bigger, biggest', etc.). These relative notions are expressed either by implication (as here) or with the help of an explicit relative phrase such as 'big compared to A, big compared to all others' (cf. next reading).

STR: 2.22a
3.3
4.10
8.15

The rational PNG suffixes -(அ)ன், -(அ)ள், -(அ)ர், -(அ)ர்கள் (cf. Appendix 1.1) are added to certain nouns to create nouns referring to humans with the meaning 'he of____, she of____, they of____'. Cf. the similar process in English by which terms like 'Indian', 'librarian', etc. are created from the nouns 'India', 'library', etc.

STR: 2.22b
4.27
7.11

A-acc. விட 'compared to A, than A'

STR: 3.2
8.14
21.19

A-acc. சுற்றி 'around A, surrounding A'

STR: 3.5

Nouns which have a genitive relation to a following noun may omit the genitive suffix, but must have the oblique form (see Appendix 1.2). The oblique form is also used when the noun functions as an adjective or as the first member of a compound. For -அம் nouns, the oblique form (-அத்து) is the suffix-less genitive while the dropping of -ம் indicates an adjectival function. Since for many nouns the oblique is the same as the normal form, these nouns show no change in all these functions.

STR: 3.8
4.29
5.6
8.6

A-ஓ B-ஓ ... 'A, B,...(or other such)'

STR: 3.11
17.21-22
38.3

A-உம் 'including A, also A, even A'

The basic meaning of the suffix -உம் is 'inclusive': it indicates that the element or elements to which it is attached is/are included in the truth or relevance of the statement being made. Thus, depending on contextual factors such as people's expectations, etc., it may have the force of 'also', 'even', or simply 'and' (cf. next reading). Note that it is suffixed following any case ending. It is never suffixed to adjectives, genitives or complete sentences.

STR: 3.16
4.27
5.6
10.19

A-உம் B-உம்... C-உம் 'A, B, ... and C'

Note that whereas in English 'and' is usually used only before the last element in a conjoined series, -உம் 'inclusive' must be added to each one in order to indicate that each is included.

STR: 4.2
6.15
8.9-10

ஒவ்வொரு A-உம் 'each A, every A'

Etymologically ஒவ்வொரு is:

ஒ+ஒரு 'one-one' (வ்வ் is inserted due to Sandhi 2 plus Sandhi 4)

The first letter of the numeral is reduplicated to indicate the applicability of the statement to individual members of a set of A's. ஒவ்வொரு A without -உம் means 'various A's [considered individually]' and does not necessarily imply that every A is involved. E. g.

ஒவ்வொரு சாமிக்கு ஒவ்வொரு கோயில் உண்டு
There are various temples for various gods.

The addition of -உம் 'inclusive' indicates that no member of the set is left out: i. e. that the statement is applicable to each individual member. The noun form is : ஒவ்வொன்றும் 'each [thing], each one'. Note again that -உம் comes after any case ending.

STR: 4.10
33.41
38.40

A-ஏ 'indeed A, in fact A, A itself', etc.

-ஏ is one of two major emphatic suffixes. It tends to be used when the speaker feels that the information to be emphasized is somewhat unexpected by the hearer or is something that requires reminding.

STR: 4.26
7.12
17.11

A-acc. போல
A-acc. போல் } 'like A, resembling A'

STR: 6.3
10.19
28.22

[A-dat. அடுத்த] B 'the B next to A, the B adjacent to A, the next B following A'

The adjective அடுத்த, being a word expressing direction or orientation, occurs with dative expressions (STR: 2.4). Note that the entire unit functions together as an adjective qualifying the following noun, in accordance with the basic principle that an adjectival expression must precede the noun it refers to. This is symbolized by an arrow connecting the total adjectival unit (in square brackets) and the noun it qualifies.

STR: 6.17

[A என்றால்] B 'if "A", then B; "A" implies B; "A" means B'

என்றால் is the "conditional" form of the "quotative" verb என் (STR: 11.22)

STR: 7.3
9.15
32.27

A-ஆன B 'B which is A'

When -ஆன is suffixed to nouns (or phrases ending in a noun), the noun or noun phrase takes on the adjectival function of qualifying the following noun. Note that this may correspond to an English "relative clause" ('which is A'), or, if A is a single noun, to an adjective: e.g.

[எனக்கு விசேஷம்]-ஆன ஒரு இடம் 'a place (which is) special to me'

ஒரு [விசேஷம்]-ஆன இடம் 'a special place' (i.e., a place which is special)

Formally, ஆன is the past adjectival participle (STR: 21.7) of the verb ஆகு 'become' and means literally 'which has become'.

STR: 7.7
10.8
17.2

A-acc. பற்றி 'about A, concerning A'

STR: 8.1
25.8
28.9

A-dat. B தெரியும் 'A knows B'

A-dat. B தெரியாது 'A doesn't know B'

The experiencer of "events" of cognition, perception, or feeling is in many instances conceived of as the "recipient" of the experience, one to whom the experience happens, and is therefore in the dative case. The verbs in these instances are "impersonal" (i.e., they do not vary in form according to the PNG identity of some noun). The verbs in this construction involve a specialized usage of the verb தெரி 'be apparent, be visible'. (Note: if B is a rational pronoun [i.e., 'me', 'him', 'her', etc.], it must be in the accusative case.)

STR: 8.2
11.12
13.16, 17

A-abl. B வரை 'from A (up) to B'

A முதல் 'A first' may be used instead of A-abl. in this construction. வரை may be used with the following suffixes: வரையில், வரையிலும், வரைக்கும்

STR: 8.5
17.20-21
36.5

A-acc. தவிர 'apart from A, besides A; except A'

STR: 8.19
28.19
39.49

Tamil verbs can be divided into two groups on the basis of the formation of the tenses (and certain verbal forms such as the infinitive). The general principle is:

"Strong" (S) verbs have suffixes which begin with double hard letters.

"Weak" (W) verbs do not. (In most cases they have the corresponding single letter.)

Thus, the present tense of strong verbs is -க்கிற்- while of weak verbs it is -கிற்- : e.g.

பிற	(S):	பிறக்கிறது	(it) is born
இரு	(S):	இருக்கிறேன்	(I) am
பாய்	(W):	பாய்கிறது	(it) flows
ஓடு	(W):	ஓடுகிறேன்	(I) am running

STR: 9.2
9.3, 6
10.7, 16

எல்லா A-உம் 'all A's'

Note that both this construction and ஒவ்வொரு A-உம் (STR: 4.10) can sometimes be translated by 'every A': e.g. 'there are festivals every month'. Keep in mind, however, that:

எல்லா A-உம் refers to the totality, whereas

ஒவ்வொரு A-உம் refers to the members of the set of A's individually considered.

Note again that -உம் comes after any case suffix.

STR: 9.22
12.2
15.19
17.7

STR: 10.7a

15.8
17.9
22.13
24.32

A-ஆய் }
A-ஆக } 'such that [it]be A'

When -ஆய் or -ஆக is suffixed to a noun (or a phrase ending in a noun), the noun or noun phrase takes on an adverbial function. If A is a single noun, it often corresponds to simple adverbs in English: e.g.

கவனமாய்(ப்) படி. — "read such that it be attentive"= 'read attentively'

அழகாய்(ப்) பாடு — "sing such that it be beautiful"= 'sing beautifully'

This construction may also correspond to a variety of other adverbial phrases in English: e.g.

பெண்ணாய்(ப்) பிற — "be born such that it be woman"= 'be born as a woman'

Also note: __ வழியாக 'via __' (lit., "such that __ be the route"). Formally, -ஆய் is the adverbial participle (STR: 14.4) and -ஆக is the infinitive (STR: 10.10) of the verb ஆகு (W) 'become'. (Cf. the form of this verb that gives nouns an adjective function: STR: 7.7)

STR: 10.7b

11.27
12.13

The present tense in Tamil is used to report events occurring or situations obtaining in the present (contemporaneous with the utterance). It thus often corresponds to 'is ________ing' in English (as here), as well as to the simple present tense (e.g. 'Madras is in India', or 'a river flows by here', as in 9.2)

STR: 10.9

11.10, 27
13.2-3

The subject of a sentence or clause may be entirely omitted (not even a pronoun is required) if its identity is clear from the context and/or the PNG suffixes on the verb. The object and/or other elements (sometimes even the verb itself) are also omissible at the discretion of the speaker.

STR: 10.10

11.12
13.2

strong verb + க்க }
weak verb + அ } 'to do X'

This form is called the "infinitive" of the verb. Note the double hard letter in the infinitive of the strong verb as opposed to the weak verb (see STR: 9.2).

STR: 10.11

11.1, 11
12.13, 25

Not all objects require the accusative suffix. If the speaker does not have a specific object in mind, it is generally omitted. (Thus, no specific newspaper is being referred to in the above sentence.) Conversely, the speaker generally uses the accusative suffix when he wishes to indicate that he is referring specifically to a certain object. (Thus, if the speaker of the above sentence had wished to refer specifically to the newspaper being read by the father, the accusative would have been used. Similarly, it is natural that the accusative is almost always used when the noun is preceded by இந்த/அந்த/எந்த 'this/that/which?')

Rational nouns, however, generally have the accusative suffix regardless of this distinction.

adjective + PNG suffix 'that which is ADJ, one that is ADJ, a/the ADJ one'

Recall that an adjective can never be used alone without being followed by a noun or pronoun (including the PNG pronominal suffixes). Accordingly, when one wishes to make statements like 'he is young','it is big', etc., it is necessary either to (a) use a noun (cf. STR: 1.16) or (b) add a PNG suffix to an adjective:

(a) இது முக்கியம் 'this is important'

(b) அவன் இளையவன் 'he is young'

அது பெரியது 'that is big'

STR: 10.18

15.20, 32
17.12
18.3

Sentence-ஆ? "Yes-no" question [requests confirmation or denial of the content of the sentence].

This suffix is not used with "interrogative-word" questions (e.g. line 3 above), which request information. Note that -ஆ can be added to any element of the sentence except adjectives and genitives:

e.g. இந்தப் புஸ்தகமா நல்ல புஸ்தகம்?
'Is this book a good book?'

STR: 11.5

12.18
13.13

A-dat. [... infinitive] தெரியும் 'A knows how to do X'

A-dat. [... infinitive] தெரியாது 'A doesn't know how to do X'

This construction is an elaboration of STR: 8.2. The infinitive phrase in this construction is equivalent to B in the basic construction.

STR: 11.12

A-dat. B வேணும் 'A needs B, A wants B'

A-dat. B வேண்டாம் 'A doesn't need B, A doesn't want B'

This is another case of the use of the dative in conjunction with an "impersonal" verb (cf. STR: 8.2). The use of the dative in this construction may be considered to be motivated by either or both of the following considerations: (a) the dative is the case of the "experiencer" of a feeling (thus, this construction has the sense 'A wants'), and (b) the dative case more generally expresses 'to, for, in relation to' (thus, this construction has the sense 'A needs'---i.e., 'B is necessary for A'). In this construction B is never in the accusative case.

STR: 11.18

12.10
17.11

A தான் 'indeed A, just A, only A, A [said with emphasis]'

தான் is the other major emphatic element (cf. STR: 4.26). It tends to be used when the speaker feels that the information to be emphasized is true to the exclusion of other possibilities.

STR: 11.21

12.19
14.10, 14
17.23

A [....] என் -tns-PNG 'A says { that.... / "...." }' STR: 11.22

12.12-13
13.13

The verb என் is used both for direct quotation (e.g., 'John says "I'm the greatest" ') and indirect quotation (e.g., 'John says that he's the greatest'). On the other hand, it must only be used for quotation: its use does not extend to senses of English 'say' as in 'he says many things'. Note that because என் must immediately follow a quote as the very next word, its presence signals the end of a quote, somewhat as closing quotation marks do. In contrast, there is nothing to signal the beginning of a quote. As a consequence, alternative interpretations may arise. For example, instead of வாத்தியார் above being the subject of என், it could also be interpreted as a suffix-less genitive in relation to பேனா so that the sentence would mean '[he] says to write only with the teacher's pen'. The correct interpretation is dependent on deciding at which point the speaker is beginning to quote, which often cannot be determined until the total organization of the sentence is ascertained by considering all factors (including context).

English has the reverse tendency: signalling the beginning and not the end. For example, the following sentence has alternative interpretations depending on where we decide the quote is supposed to end:

'John says that he believes in God on Sundays'.

This sentence could correspond either to (a) or (b):

(a) John says "I believe in God" on Sundays

(b) John says "I believe in God on Sundays"

Signalling the end but not the beginning of multi-word structural units is a general feature of Tamil and may cause difficulty for the learner used to the opposite system.

A-dat. B பிடிக்கும் 'A likes B, B is pleasing to A'

A-dat. B பிடிக்காது 'A doesn't like B, B is not pleasing to A' STR: 12.2

19.4
33.3

This construction is an instance of the use of the dative case for the experiencer of a feeling in conjunction with an "impersonal" verb (cf. STR: 8.2). The verbs in this construction involve a specialized usage of the verb பிடி 'catch hold, hold'. (Note: if B is a rational pronoun of the first or second person [i.e., 'me', 'us', or 'you'], the use of the accusative case is preferred.)

Sentence { போல / போல் } இருக்கிறது 'it seems that....' STR: 12.11

36.58

[C... infinitive] வேண்டும் 'C needs to do X, C has to do X, C must do X, C should do X, I want C to do X' STR: 12.24

[C ... infinitive] வேண்டாம் 'C need not do X, C should not do X, I don't want C to do X'

13.2
14.2
19.17

The infinitive phrase in this construction is equivalent to B in the basic construction (STR: 11.18). Note, however, that the A-dat. in the latter is not present in this construction. C here is the subject of the infinitive so that the structure of the meaning is 'that C do X is necessary/wanted'. In "standard" Tamil there is a tendency to avoid the use of an explicit dative element to specify in relation to whom the action is necessary/wanted (the A-dat. in STR: 11.18). Where this construction is used with more of a 'want to' sense than a 'need to' sense, the desire is implicitly that of the speaker: thus, the sense 'I want C to do X' or 'I don't want C to do X' (when C is நான் 'I' itself, of course, the sense is 'I want to do X' or 'I don't want to do X'). In other words, the A of the A-dat. in the basic construction is implicitly the speaker. (It should be noted that when this construction is put into a question, the implicit identity of A is naturally shifted to the addressee---so that it means 'do you want C to do X?' rather than 'do I want C to do X?') Of course, நான் 'I' can also function as C in the 'need to' sense (when there is no implicit A-dat.) with the resulting meaning 'I have to do X'.

STR: 13.7

14.2-3
15.27

A [....] என்று {சொல் / எழுது / கேள் / நினை / etc.} -tns- PNG 'A {says / writes / asks / thinks / etc.} {that.... / "...."}'

என்று is the adverbial participle (see next reading) of the "quotative" verb என் (STR: 11.22). Quoting[1] something is its sole and exclusive function: the use of என் requires something to be quoted, and conversely, something to be quoted requires the use of என் . Even when a speaker wishes to use one of various other verbs of verbal activity (such as 'tell', 'write', 'ask', 'think', etc.), the verb என் (in the appropriate form) is still required to signal the close of the quote. Its use in this context should help to make clear that the meaning of என் is simply to indicate the quoted nature of the preceding words---only when it is used alone, unaccompanied by some other verb, must it be translated by 'say'. Whereas என்று must immediately follow the quoted words, it need not be adjacent to the following verb. For example, the subject (A) is often put after the quote (especially when it is lengthy), as follows:

[....] என்று A சொல்-tns-PNG

(Note: in some formal styles of writing, என may be used as an alternative to என்று)

STR: 14.2

15.6, 13
16.1

The past tense suffix of most strong verbs is -த்த்-. Notice that this suffix involves a double hard letter (see STR: 9.2). Thus, e.g.

பார்த்தோம்	'we saw'
படித்தேன்	'I studied'
சமைத்தாள்	'she cooked'
கொடுத்தீர்கள்	'you gave' [plural/respect]

The past tense suffixes of those strong verbs that do not use -த்த்- will be noted later. These verbs can be recognized by their form (i.e., by the identity of their final letters). Therefore, unless a strong verb meets one of these latter criteria of form, its past tense suffix is predictably -த்த்-.

STR: 14.3

15.37
16.2

Most weak verbs have one of two past tense suffixes, both of which occur in this reading. One of them is -ந்த்-. Notice that this suffix involves a single hard letter, in this case preceded by its corresponding nasal letter. Thus, e.g.

வந்தேன்	'I came'
பாய்ந்தது	'it flowed'

A small number of weak verbs use this suffix without the preceding nasal letter: e.g.

செய்தான்	'he did'

The past tenses of other small groups of weak verbs will be noted later. The other major past tense suffix used by a large group of weak verbs is noted below (line 4). All these verbs can be recognized by their form. Therefore, unless a weak verb meets one of these criteria of form, its past tense is predictably -ந்த்-. (The few verbs which omit the nasal letter must be memorized.)

The second of the two major past tense suffixes of <u>weak</u> verbs is -இன். This suffix is used by "Sandhi 3a verbs" : i.e., all verbs which end in -உ and are "non-minimal". (This is as opposed to, e.g., இரு, வரு, or கொடு, which are "minimal": see Sandhi 3a vs. 3b.) Sandhi 3a verbs are always weak and are the only group of verbs which take this suffix of the past tense. Thus, e.g.

STR: 14.4a

15.5
20.13

எழுது	(W) :	எழுதினாள்	'she wrote'
வாங்கு	(W) :	வாங்கினேன்	'I bought'
பாடு	(W) :	பாடினாய்	'you sang' [singular]
போ, போகு	(W) :	போனது (=போகினது)	'it went'
சொல், சொல்லு	(W) :	சொன்னான் (=சொல்லினான், with ல் → ன்)	'he said'

Irregularities, as in the last two examples, are rare.

[. . . AvP] [. . . AvP] . . . [. . . FV]

verb$_1$ (with any associated elements) — verb$_2$ (with any associated elements) — verb$_n$ (with any associated elements)

STR: 14.4b

15.8
16.3

The adverbial participle (AvP) is the form of the verb used for all but the final or finite verb (FV) when a speaker wishes to put in a single sentence a <u>series</u> of verbs or verb phrases which express a coherent complex of actions: e.g., a natural sequence such as 'lie down and sleep', 'take and eat', 'climb up and look around', etc. (but not 'stand and sleep', 'talk and swim', 'fall and cook', etc.; or a natural association of actions such as 'sob' and 'cry', 'walk' and 'go', 'run' and 'come', etc. (but not 'sob' and 'walk', 'sing' and 'come', etc.). When a sequence is involved, the temporal order of events corresponds to the order of the AvP's and FV in the sentence, the FV being the last action. Such a sentence can usually be translated by using 'and', as above. When the series involves a non-temporal association of actions, the AvP often tends to be a verb which provides more specific information about some aspect of the FV and is better translated by '_____ing' as in 'he cried, sobbing' rather than 'he sobbed and cried' or 'he came running home', rather than 'he ran and came home'. Often the AvP-FV combination corresponds most naturally to a single English verb, as in 'he ran home' or 'he sobbed'. Sometimes 'having done X' is an appropriate gloss for the AvP. Regardless of the particular translations for particular occurrences of AvP, a sense of what is a "coherent complex of actions" should be developed by noticing the contexts of AvP use. Usually (but not always) the subject of each verb in the series is the same and is mentioned in the sentence no more than once.

The form of the AvP is essentially the verb root plus its past-tense suffix (but <u>without</u> any PNG suffix). The past-tense suffix -இன்-loses its ன் , and therefore the AvP of this group of verbs (Sandhi 3a verbs) is formed simply by changing the final vowel -உ to -இ. All other AvP's end in -உ since the other past-tense suffixes end in hard letters and -உ is automatically added because no Tamil word can end in a dotted hard letter. Since the past tense of the AvP indicates its temporal priority <u>relative</u> to the FV, whatever be the temporal reference of the latter, the form of the AvP is the same regardless of whether the FV is past, present, future, or some other category. Thus, e.g.

எழுது	(W):	எழுதி	'write [and] ...'
சொல், சொல்லு	(W):	சொல்லி	'tell [and] ...'
வரு	(W):	வந்து	'come [and] ...'
செய்	(W):	செய்து	'do [and] ...'
கொடு	(S):	கொடுத்து	'give [and] ...'

[. . . infinitive] . . . '. . ., (in order) to . . .' As in English, one use of the infinitive in Tamil is to express "purpose".	**STR: 14.10** 23.29 25.12

cardinal number + ஆம்[1] = ordinal number (adjective) E.g. இரண்டு 'two' இரண்டாம் 'second' (adj. only) மூன்று 'three' மூன்றாம் 'third' (adj. only) நாலு 'four' நாலாம் 'fourth' (adj. only) The following special forms are used for the ordinal of ஒன்று 'one', although ஒன்றாம் is also sometimes used informally: முதல் 'origin, principal; first' முதலாம் 'first' (adj. only)	**STR: 15.1** 33.44 43.36

There are variant forms of the non-rational singular past tense of <u>Sandhi 3a verbs</u>. E.g. for ஓடு 'run': a. ஓடினது (STR: 14.4a) b. ஓடியது (ய் instead of ன்) } 'it ran' c. ஓடிற்று (= ஓடு - இன் - து) Note that in (c), which is the most common in use, the PNG suffix is -து instead of -அது and two Sandhi rules have been applied: 6a (ன் → ற்) and 5b (த் → ற்). The non-rational plural of 3a verbs in past tense uses the PNG suffix -அ rather than -அன. Thus: ஓடின (= ஓடு - இன் - அ) 'they ran' [non-rational] Notice the slight irregularities in the verbs சொல், சொல்லு 'say, tell' and போ, போகு 'go': singular: a. சொன்னது போனது (see STR: 14.4a) b. சொல்லியது --- c. சொல்லிற்று போயிற்று plural: சொல்லின போயின } (யி instead of இ)	**STR: 15.10a** 16.7, 16 19.28 21.41

Sentence- ஓ? "dubitative" question This construction differs from an ordinary question in conveying the speaker's feeling of either doubt or uncertainty about the truth of the sentence content. Like -ஆ ? (STR: 11.5) it may be added to any element of the sentence except adjectives and genitives: e.g. அவனோ வந்தான்? 'Is it (really) he that came, I wonder?'	**STR: 15.10b** 20.26 25.13-15

STR: 15.11

16.8
17.5, 9

A-instr.[1]	[... infin.] முடியும்	'A can do X, A is able to do X, it is possible for A to do X'
A-instr.	[... infin.] முடியாது	'A can't do X, A is unable to do X, it is impossible for A to do X'

Tamil makes special use of the verb முடி (W) 'end, be completed' in order to express capability or possibility. Notice how these non-rational future-tense forms result in the sense of capability: literally, the construction constitutes the prediction that if A attempts to do X, "the doing of X will be accomplished by [i.e., through the instrumentality of] A" on the one hand or "will not be accomplished" on the other, which necessarily implies capability on the one hand or incapability on the other.

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[1]Dative is sometimes used alternatively to the instrumental.

STR: 15.12

18.48
23.34
25.12

The Tamil "reflexive" pronoun தான் 'he, she, it' (and its case forms built on its oblique form தன்) is used, in opposition to அவன், அவள், or அது, in order to make clear that the speaker is referring to the same person or thing that is also (explicitly or implicitly) the subject of the main verb in the sentence. Thus, in the example above, 'its' refers to the same 'it' [the peacock] that is the subject of 'tell'. Note that the genitive (i.e. possessive) pronoun in English is not capable of making this distinction: the same English sentence could mean (in a different context): 'whom can it tell of its [e.g. its child's] cold?'. English makes the distinction only when its pronouns function as objects (of a verb or preposition): e.g. 'he saw him in the mirror' vs. 'he saw himself in the mirror'. Tamil makes this distinction regardless of how the pronoun functions in the sentence, even when it is subject: e.g.

தான் சாப்பிடவேண்டும் என்று அவள் அப்பா-
விடம் சொன்னாள்
'she told her father that she needed to eat'

Note that there is only the one reflexive pronoun regardless of gender ('he, she, it') and that there is no corresponding reflexive pronoun for 'I' or 'we' or 'you'.

Finally, note that the functions of the reflexive pronoun and the emphatic element தான் (STR: 11.21) should not be confused, although they developed historically from the same source.

The reflexive pronoun has two plural/polite forms தாம் (obl. தம்) and தாங்கள் (obl. தங்கள்) corresponding to அவர் and அவர்கள்.

A ... infinitive + லாம்[1] 'A may do X, A might do X' STR: 15.32

A ... infinitive + லாம்-ஆ? 'shall A do X?, is it OK (for A) to do X?' 17.15, 41

Note that this verb form is "impersonal": i.e., it does not have different PNG forms. This construction has to do with potentiality of events, and is thus similar to 'may' in English. Like 'may' it extends to a use expressing permissibility (an act which is permissible is thereby an act which is potential): e.g. 18.13 21.32 23.7

நீ போகலாம் 'you may go'

Unlike 'may', however, it also extends to a use for making proposals (a proposed act is a potential act): e.g.

நாம் தமிழ் பேசலாம் 'let's speak Tamil'

A proposal can also be made in question form: e.g.

நாம் தமிழ் பேசலாமா? 'shall we speak Tamil?'

நான் போகலாமா? 'shall I go?'

One can also ask about the permissibility of some act: e.g.

எல்லாரும் கோயிலுக்குள்ளே போகலாமா?
'is it OK for everyone to go into the temple?"

Notice how the English translations must change wording in order to appropriately reflect the meaning of this construction in different circumstances. It is not safe to trust even the best of single-word equivalents. In particular, in questions 'may' in English has the function of requesting specific permission for some act, as in "May I come in?". Tamil, however, has a special construction for the requesting and granting of permission (see reading 38) which is more appropriate to this use of 'may' than is the interrogative form of this one.

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[1]The historically proper analysis of this form is verbal noun சொல்லல் + ஆம், an explanation of which is not necessary for the learner.

Note the semantic relationship between the same root used as a weak verb and used as a strong verb. The weak verb of such a pair is used when it is the subject that is affected by the action. (e.g., A disappears, A becomes concealed). The strong verb is used when the subject "effects" the action which primarily affects some other entity (e.g., A conceals B, A hides B). There are many such pairs. Often such an "affective/effective" pair corresponds to an English verb which can be used intransitively on the one hand and transitively on the other (e.g., 'the glass broke' vs. 'I broke the glass'). STR: 15.37 19.31 20.34 21.2, 4

A ...infinitive + (ப்)+ இல்லை 'A did not do X, A is not doing X' STR: 16.5

Adding இல்லை, which expresses negation in either past or present (see 2.6), to the infinitive of a verb forms the negative counterpart to the past and present tenses of that verb. Since infinitives always end in -அ, the insertion of ப் is always required (Sandhi 2). This form is "impersonal": i.e., it does not have different PNG forms. 17.44 18.27

STR: 16.8

17.32, 38
19.33
20.21-22

Two points with regard to the use of முடி (W) 'be completed' for the expression of capability:

(1) This verb may, of course, be used in tenses other than the future முடியும்/முடியாது (STR: 15.11). Note that as in the latter, the sense of capability is in each case simply the necessary implication of the literal meaning. This fact also places certain conditions on their use in this sense, as noted in brackets:

முடியும்/முடியாது 'will (not) be accomplished'
Thus: 'is (un)able' [w/ ref. to potential attempts or opportunities]

முடிகிறது/முடியவில்லை 'is (not) being accomplished'
Thus: 'is (un)able' [w/ ref. to current attempt or opportunity]

முடிந்தது/முடியவில்லை 'was (not) accomplished'
Thus: 'was (un)able' [w/ ref. to past attempt or opportunity]

(2) Note that in the sentence above தேனீ 'bee' is not in the instrumental case, whereas in STR: 15.11 it is an instrumental (or dative) noun (A) that corresponds to the subject of 'be able' in the gloss. This is because தேனீ is the subject of the infinitive வர 'to come' and represents C in the following variant of the முடியும் construction:

(a) [C ... infin.] முடியும் 'C can do X, C is able to do X, for C to do X is possible'

(b) A-instr. [... infin.] முடியும் 'A can do X, A is able to do X, it is possible for A to do X'

Although both variants are normally translated by identical glosses, the logical structure of the meaning is slightly different in each case. This difference may be understood by comparing the literal meanings:

(a) "[C doing X] will be accomplished" or "[C doing X] is possible"

(b) "[doing X] will be accomplished by A" or "[doing X] is possible for A"

but can rarely be captured in English: e.g.

(a) 'the bee's coming out proved impossible'

(b) 'for a peacock, speaking is impossible'

STR: 16.10a

17.29
20.4

The future tense suffix of weak verbs is a single -ப்- (for verbs ending in -ள் or -ன்) or the phonetically related -வ்- (all other verbs). Thus, e.g.

என் (W): என்பான்	'he will say'
செய் (W): செய்வாள்	'she will do'
வரு (W): வருவோம்	'we will come'
போ, போகு: போவேன்	'I will go'

Verbs with non-rational subjects, however, are exceptions to this (see next box).

For weak verbs with non-rational subjects (either singular or plural), the future-tense form is:

weak verb + உம்

there being no separate tense and PNG suffixes. Thus, e.g.

தங்கு (W): தங்கும் 'it will stay' (Sandhi 3a)
போ, போகு (W): போகும் 'it will go' " "
வரு (W): வரும் 'it will come' " "
செய் (W): செய்யும் 'it will do' (Sandhi 4)
மலர் (W): மலரும் 'it will bloom'

STR: 16.10b

20.34
26.29

For strong verbs with non-rational subjects (either singular or plural), the future-tense form is:

strong verb + க்கும்

there being no separate tense and PNG suffixes. Thus, e.g.

இரு (S): இருக்கும் 'it will be'
பார் (S): பார்க்கும் 'it will look'
கொடு (S): கொடுக்கும் 'it will give'
நட (S): நடக்கும் 'it will happen; it will walk'

STR: 16.11

19.4
23.14

The future tense suffix of strong verbs is the double hard letter -ப்ப்-. Thus, e.g.

இரு (S): இருப்பேன் 'I will be'
பார் (S): பார்ப்போம் 'we shall see'
படி (S): படிப்பாள் 'she will study'
நட (S): நடப்பான் 'he will walk'

Verbs with non-rational subjects, however, are exceptions to this (see box above).

Verbs ending in certain consonant letters have a future-tense form with certain hard letter combinations, rather than with —ப்ப்— . These will be noted later.

STR: 16.12

20.7
22.8

Note that this sentence uses the future form முடியாது whereas the gloss has a past expression 'was unable' since it occurs in the context of a story about past events. But unlike English, Tamil is not obliged to keep all sentences of a narrative about past events in the past tense. Tamil tense tends to be relative; the tense of a verb can be future if the event it denotes is future with respect to the point so far reached in the narrative. Thus, முடியாது is used here because relative to the point in the narration the inability to occur is attributed to a future or potential event (the guru's going to the upcoming wedding) and so the assertion is that it "will not be accomplished". In contrast, முடியவில்லை could not be used here because it attributes inability to occur to some prior or contemporaneous event inasmuch as it asserts that it "was not accomplished" or "is not being accomplished" (see STR: 16.8). Thus e.g.

For: 'He was unable to attend the wedding the following night.' and 'She was unable to swim so she didn't go in the water.'

Tamil would use முடியாது .

For: 'He was unable to attend the wedding the previous night.' and 'She jumped in the water but was unable to swim.'

Tamil would use முடியவில்லை . Cf. line 32 below.

STR: 17.4-5

23.28
29.10
36.10

ஒரு - PNG-case ஒரு - PNG	'each other, one another'	STR: 17.17a
e.g. ஒருவனோடு ஒருவன்	'with each other'	40.3
ஒன்றுக்கு ஒன்று	'to each other'	

[A ... infin.] கூடாது	'A must not do X, it is forbidden for A to do X'	STR: 17.17b 20.25 21.9

numeral A- உம்	'all A's, the whole set of A's'	STR: 17.23
e.g. மூவரும்	'all three [persons]'	18.25
மூன்றும்	'all three [things]'	20.10
பத்து(ப்)பேரும்	'all ten people'	24.3
ஐந்து ஆறுகளும்	'all five rivers'	33.52
இரண்டு கையும்	'both hands'	

weak verb + ஆமல்[1] strong verb + க்காமல்	'without doing X, not doing X'	STR: 17.24a 19.26 30.54

[1] -ஆது/-க்காது is sometimes alternatively used for this construction.

STR: 17.24b — 18.6, 20.7, 21.28

The past tense suffix of verbs ending in -அ (they are all strong) is -ந்த்-, rather than the usual double hard letter. The verb இரு (S) 'be' also belongs in this class. Thus, e.g.

பிற (S): பிறந்தேன்	'I was born'
பற (S): பறந்தது	'it flew'
இரு (S): இருந்தோம்	'we were'

STR: 18.7 — 20.28, 21.13

Verbs ending in the laterals (-ல் and -ள்) interact with their tense suffixes to produce sandhi changes. In strong verbs the lateral is changed into the hard letter of its tongue-position (ற் or ட்) (Sandhi 6a) and the tense-suffix letters (ப், க், and த்) are not doubled. This results in a sequence of two hard letters instead of the usual doubled hard letters---except in the past tense where த் adjusts to the relevant tongue-position (Sandhi 5b), producing the doubled hard letter typical or strong verbs: e.g.

வில் (S)	'sell'	கேள் (S)	'ask; hear, listen'
விற்பான்	'he will sell'	கேட்பேன்	'I will ask'
விற்கிறேன்	'I am selling'	கேட்கிறான்	'he is asking'
விற்றாள்	'she sold'	கேட்டோம்	'we asked'
விற்க	'to sell'	கேட்க	'to ask'

The addition of the suffix -உம் 'inclusive' to an interrogative expression cancels its interrogative force and gives it the power of open-ended reference similar to the effect of 'any' in English declarative statements (i.e., as in "I'll go anywhere," but not as in questions like "Did you go anywhere?"---cf. STR: 25.16 for the construction corresponding to the latter 'any').

எங்கேயும்	"any-where" = 'anywhere, everywhere'
எப்போதும்	"any-when" = 'anytime, always'
எப்படியும்	"any-how" = 'anyway, in any way'
எத்தனையும்	"any-how many" = 'any number'
எவ்வளவும்	"any-how much" = 'any amount'
யாரும்	"any-who" = 'anyone, every single one'*
எதுவும்	"any-which" = 'anything, every single thing'*
எந்த A-உம்	"any-which A" = 'any A, every single A'*

*Note that there is a slight meaning difference between this construction in its 'every single' sense and the எல்லா...-உம் construction, which means 'every' in the sense of 'all' (எல்லாரும் 'all persons, everyone'; எல்லாம் 'all things, everything'; எல்லா A-உம் 'all A's, every A'). Pay attention to aspects of the context whenever either occurs in order to develop a sense of this difference.

STR: 18.10

20.2
22.29
24.46
31.43

Certain nouns of feeling are related to the object of the emotion by the relation-word மேல் 'on, upon' (with genitive); e.g.

A-gen. மேல் ஆசை 'desire for A'

A-gen. மேல் கோபம் 'anger at A'

A-gen. மேல் பொறாமை 'jealousy of A'

STR: 18.10-11

19.4-5
24.24

... infin. போ 'be going to do X'

This is the first of a number of cases of verbs used non-literally or less-than-literally in association with the adverbial participle (AvP) or infinitive of some other verb. Rather than refer to an independent action, these so-called "auxiliary" verbs tend to contribute some additional dimension of meaning or connotation to the sense of the preceding verb (AvP or infin.). This one is quite parallel to its gloss in English; note that this expression is freely used with no sense of "going" anywhere, but rather to indicate that an action is intended or an event is impending in some way. Other of these "auxiliaries" indicate aspects of the nature of an event or action, or even attitudes toward it, that have no good parallel expression in English.

STR: 18.13

29.27
30.22

Weak verbs consisting of two short letters, the second of which is -டு or -று, form the past tense by doubling this second letter; e.g.

விடு (W)	'leave'	பெறு (W)	'receive'
விட்டான்	'he left'	பெற்றாய்	'you received'

Contrast with Sandhi 3a verbs (STR: 14.4a).

STR: 18.15a

18.37, 50
20.16
22.26

The difference between the emphatics -ஏ and தான் has a special function in connection with temporal expressions: the use of -ஏ implies that the time mentioned is early relative to what might normally be expected, while the use of தான் implies it is relatively late. Cf. also the use of -உம், which implies that the time mentioned is in addition to one or more earlier times.

STR: 18.15b

30.25
32.42
36.9
37.2
39.57

Verbs which end in the nasals (-ன் and -ண்) are weak. Their past-tense suffix -த்- (not -ந்த்-) adjusts to the tongue-position of the nasal involved, thus becoming ற் or ட் (Sandhi 5b). Thus:

தின் (W)	'eat'	உண் (W)	'eat'
தின்னும்*	'it will eat'	உண்போம்	'we will eat'
தின்கிறது	'it is eating'	உண்கிறீர்கள்	'you are eating'
தின்றது	'it ate'	உண்டார்கள்	'they ate'
தின்ன*	'to eat'	உண்ண*	'to eat'

*(Sandhi 4)

There are very few verbs of this type, one of which is the "quotative" verb என், whose infinitive (என) ignores Sandhi 4 (perhaps to distinguish it from என்ன 'what?') and whose AvP is, of course, the familiar என்று.

STR: 18.16

18.39
20.31
32.4

In the past tense of weak verbs ending in the laterals (-ல் and -ள்), the lateral changes into the nasal letter of its tongue-position (ன் or ண்) (Sandhi 6b) and the past-tense suffix -த்- adjusts to that same position (thus becoming ற் or ட்) (Sandhi 5b): e.g.

கொல் (W)	'kill'	கொள் (W)	'take hold'
கொல்லும்	'it will kill'	கொள்வேன்	'I will take hold'
கொல்கிறது	'it is killing'	கொள்கிறேன்	'I am taking hold'
கொன்றது	'it killed'	கொண்டான்	'he took hold'
கொல்ல	'to kill'	கொள்ள	'to take hold'

Cf. box at line 7 above.

STR: 18.29

19.34
20.23

A- ஆய் இரு
A- ஆக இரு } 'be in the state: A, be A'

This construction provides a means for attributing a property or identification to something with explicit reference to a past, present, or future time, unlike the 'A is (a) B' construction (STR: 1.2, 1.16, 10.17), which has no verb and therefore cannot express any temporal qualification. Thus: e.g.

கண்ணன் நல்லவன்	'Kannan is a good boy' (that's his nature)
சில சமயம் நல்லவனாய் இருக்கிறான்	'sometimes he is a good boy' (he has good periods--i.e. "states")
அவர் வாத்தியார்	'he is a teacher' (that's his occupational identification)
1965-இல் அவர் வாத்தியாராய் இருந்தார்	'he was a teacher in 1965' (the state of affairs at that time)

Note that to add இரு to an 'A is (a) B' sentence without -ஆய்/-ஆக fails to qualify as either one of the above sentence types and is incorrect: e.g. ~~அவன் நல்லவன் இருந்தான்~~

STR: 18.35

22.14
24.3

AvP கொள் 'do X and take or retain [the object of, consequence of, or responsibility for the act]'

When added to the AvP of a verb, கொள் 'take hold' usually acts as an "auxiliary" verb (cf. STR: 18.13) which extends the notion of 'take hold' to aspects of the meaning of the preceding verb (the AvP) in a way suggested above. The range of appropriate circumstances calling for its use can include doing things to or for oneself, taking it upon oneself to do something, doing something willfully or idiosyncratically, etc. A sense of this range will gradually develop from observing many individual instances. An example is its use here: when கல்யாணம் செய் 'marry', which in itself is ambiguous as in English (a. 'John married Sue' or vice versa; b. 'the priest married John and Sue'; c. 'Sue's father married her to John'), is intended in the (a) sense, கொள் is used since the groom/bride--as opposed to the priest or the father--"retains" the bride/groom, the significant consequences of the act, etc.

STR: 19.10

23.31
24.26
26.24

The ablative case (-இலிருந்து), which derives from the combination of the locative case with the AvP of இரு (thus: "having been in" = 'from'), is used only with inanimate nouns. Animate nouns require a variant of the ablative formed by the substitution of -இடம் 'place' for -இல் (cf. 11.23). Thus:

Inanimate- இலிருந்து 'from the [inanimate]'

Animate- இடமிருந்து 'from the [animate]'

Similarly, the use of the dative case for 'to' in the sense of motion towards is restricted only to inanimate nouns. Animate nouns require the use of -இடம் instead of the dative (cf. 12.13). Thus:

Inanimate- க்கு (ப்)போ 'go to the [inanimate]'

Animate- இடம் போ 'go to the [animate]'

STR: 19.33

24.37
34.44
35.16

Note the semantic relationship between two Sandhi 3a verbs which differ only in that one ends in a double hard letter and one does not. It is the same "affective/effective' relationship that obtains between weak/strong versions of the same root (STR: 15.37). Since 3a verbs are always weak, an identical root cannot show a weak/strong contrast. Instead, affective/effective pairs of 3a verbs show a contrast within the verb root itself: the root which ends in the double hard letter is "effective" (i.e., used when the action primarily affects the object) and the root which ends in a single hard letter (with or without a preceding nasal letter) is "affective" (i.e., used when the action primarily affects the subject). What remains the same in both the case of these 3a verb pairs and the previously mentioned weak/strong pairs, of course, is a contrast between single vs. double hard letters--either in the verb root itself or in the verb's suffixes.

STR: 19.34

21.32
22.26, 41

STR: 19.37

20.3, 28
35.22

The future negative of verbs with rational subjects is expressed as follows:

A ... infin. மாட்டு-PNG 'A won't do X'

Thus, e.g.

அவன் போக மாட்டான் 'he won't go'

நான் இங்கே இருக்க மாட்டேன் 'I won't be here'

Like 'won't' in English, this construction can be used in the sense that implies 'refuse to'.

The future negative of verbs with non-rational subjects is formed as follows:

weak verb + ஆது
strong verb + க்காது } 'it won't do X'

Thus, e.g.

வெளியே தெரியாது 'it won't be visible outside'

அப்படி இருக்காது 'it won't be that way'

STR: 20.2

20.24
25.18, 31
28.20

The interrogative-expression- உம் construction, which in affirmative contexts is used for open-ended reference (STR: 18.10), is conversely used in negative contexts for open-ended exclusion. Once again, this is similar to the use in English of 'any' in negative contexts for universal negation or total exclusion. Thus, e.g.

எங்கேயும் போகவில்லை 'didn't go anywhere, went nowhere'

எப்போதும் நடக்காது 'won't happen anytime, will never happen'

எப்படியும் செய்யமுடியாது 'can't do it in any way, in no way can it be done'

எதையும் பார்க்காமல் 'without seeing anything, seeing nothing'

எந்த ஊரிலும் இல்லை 'not in any town, in no town'

STR: 20.3-4a

Certain nouns of feeling are related to the object of the emotion by the suffix - இடம் 'place' or - இடத்தில் 'in the place'. e.g.,

A- இடம் இரக்கம் 'compassion for A'

A- இடம் அன்பு 'affection for A'

A- இடம் பொறுமை 'patience with A'

Cf. STR: 18.10-11

When a sentence does not refer to a specific time in the past, present, or future, but rather makes an assertion about a type of event that is generally true (in the sense of having occurred in the past and being reliably expected to recur indefinitely many times in the future, such as a law of nature or any other regular occurrence), Tamil uses the future tense whereas English tends to use simple present: e.g.

சூரியன் கிழக்கில் உதிக்கும்	'the sun rises in the east'
தினமும் சினிமா பார்ப்பான்	'he sees movies daily'
அவள் அழகாய்ப் பாடுவாள்	'she sings beautifully'
கறி சாப்பிட மாட்டார்கள்	'they don't eat meat, they won't eat meat'

STR: 20.3-4b

26.24
29.10
30.23
33.5
36.10

A ... verb + past tense + ஆல் — 'if A does X, if A did X'

This verb form is called the "conditional". It does not vary in form regardless of the PNG identity of its subject or whether the verb is referring to a future, present, or past time. It has a past-tense suffix because a conditioning event (the X in 'if X, then Y') normally occurs before the conditioned event (Y) and therefore, relative to Y, is in the past. Except for the final letter (ல்), the conditional form of a verb is identical to the feminine singular PNG form of its past tense: e.g.

சொன்னாள்	'she said'
சொன்னால்	'if [A] says, if [A] said'

STR: 20.5

22.14
23.13

A-acc. [... infin.] விடு — 'let A do X'

When added to the infinitive of a verb, விடு 'leave, let go' may have an extended (i.e. non-literal) meaning similar to the use of 'let' in English.

STR: 20.6

A-dat. - ஆக — 'for A, on A's behalf'

STR: 20.32

32.2
38.28
41.19

... தானே ... ? — ... , [wouldn't you agree?]

தானே is a combination of the two emphatic elements தான் (STR: 11.21) and -ஏ (STR: 4.26): தான் focuses the assertion on உன்னை (implying that it is true of உன்னை rather than of any other alternative) and -ஏ reflects the speaker's feeling that he is stating something that the hearer would not have anticipated. The question mark (and in actual utterance, a particular intonation of the sentence) indicates an implicit questioning attitude (no reply is expected) conveying something like 'wouldn't you agree?' or 'how can you be unmindful of this fact?'

STR: 20.33-34

23.37
25.44

A-acc. [... infin.] சொல்	'tell A to do X'

STR: 20.35
54.69

If the adjective ending -அ is added to a verb plus its past-tense suffix, the result is an Adjectival Participle (AjP), which enables the verb to describe or qualify a noun in the manner of an adjective: e.g.

STR: 21.7
22.18
24.41
25.30

தாழ்ந்த சாதி	'low caste, depressed class'
படித்த பெண்	'educated woman'
செத்த ஈ	'dead fly'
நசுக்கின பூ	'crushed flower'
போன மாதம்	'last month' (the "gone month")

In fact, this addition of -அ enables an entire clause (of which the AjP is the final element) to describe or qualify a noun. Such a clause functions in exactly the same way as those single words that we call "adjectives", but when an entire clause functions as an "adjective" in this way it usually must be translated by a relative clause, which is the form taken in English by clauses that qualify nouns: e.g.

[வெளி நாட்டில் படித்த] பெண்	'woman who studied abroad'
[காப்பியில் விழுந்து செத்த] ஈ	'fly that fell in the coffee and died'
[யானையின் கால் நசுக்கின] பூ	'flower that the elephant's foot crushed'

The AjP's that function as single-word "adjectives" are of course simply AjP's of this latter type minus any other relevant elements within the clause. Thus:

[படித்த] பெண்	"woman who studied" = 'educated woman'
[செத்த] ஈ	"fly that died" = 'dead fly'
[நசுக்கின] பூ	"flower that [something] crushed" = 'crushed flower'

There are corresponding present, future, and negative AjP's (STR: 23.19). An AjP never varies in form regardless of the PNG identity of any word associated with it.

STR: 21.8

22.20
25.44

PNG suffixes are added to AjP's (whether a single-word AjP or an AjP clause) in the same manner and for the same reason that they are added to other types of adjectives (STR: 10.18). Thus, the following sentences:

அவன் படித்தவன் 'he is educated, he is an educated man'

அவன் வெளிநாட்டில் படித்தவன் 'he is one who has studied abroad, he is foreign-educated'

அவன் காப்பியில் விழுந்ததைப் பார்க்கவில்லை 'he didn't see the thing that fell in his coffee, he didn't see what fell in his coffee'

contain the following AjP-PNG constructions:

[படித்த(வ்)] — அன் 'he who studied'

[வெளிநாட்டில் படித்த(வ்)] — அன் 'he who studied abroad'

[காப்பியில் விழுந்த] — து-acc. 'that which fell in the coffee' *

The word formed by the addition of a PNG suffix to an AjP is called a "participial noun". Note that the past-tense non-rational participial noun happens to be identical to the past-tense non-rational singular finite verb (excluding the form of Sandhi 3a verbs). Thus, e.g.

செத்தது (செத்த் - அது = verb-tns-PNG) 'it died'

செத்தது (செத்த — து = AjP-PNG) 'that which died'

as in:

ஈ காப்பியில் விழுந்து செத்தது 'a fly fell in the coffee and died'

செத்தது மறுபடியும் பிறக்காது 'that which has died will not be born again, what has died will not be born again'*

*Be careful not to be confused by the English use of 'what' for the meaning 'that which, the thing which'.

STR: 21.25

37.7

Sound symbolism (the use of sounds to imitate or symbolize certain qualities of motion, light, sounds, emotions, etc.) is common in Tamil. என்று is used to "quote" these imitative and symbolic syllables (also called "onomatopoeic"), which are generally two syllables long and often reduplicated (when appropriate to the symbolism).

STR: 22.24

23.32
24.39
25.13
28.37

The AjP construction used with certain nouns of time or manner corresponds to certain temporal or manner clauses in English: e.g.

அவன் போன போது 'when he went, the time that he went'

நான் சொன்ன படி 'as I said, in the way that I said'

நீ வந்த பின் 'after you came, after you come'

(NB: பின்/பிறகு always occurs with a past AjP, even when the event is something that has not yet happened, since the tense is relative to the other event in the sentence: given the situation 'after event A, event B', event A is necessarily past by the time of event B, even if both events are in the future at the time the statement is made.)

AvP விடு 'do X and leave or let go of [the object of, or any further involvement in the act, resulting in a significantly altered state of affairs]'

When added to the AvP of a verb, விடு 'leave, let go' may have an extended meaning as suggested above. The "altered state of affairs" may include such cases as the completion of a task, fulfillment of an expectation, transition from one state to another, etc. A sense of the range of its appropriate use must come from observing many individual instances. When used with reference to an event in the immediate past, it may correspond to the English present perfect ("have ——ed"). For example, the use here of an AvP plus விடு (as opposed to the verb alone) reflects the speaker's feeling that by increasing the number of grains of sand the action of the waves has altered a significant factor in the matter under discussion.

STR: 22.26

23.33
24.7, 20
25.14
26.21, 37

AvP இரு 'do X and be [in a place, state, or set of circumstances resulting from the act]'

When added to the AvP of a verb, இரு 'be' may have an extended meaning as suggested above. This construction sometimes corresponds to the English perfect tense ("have ...ed"), as here, and sometimes to a "be" expression: e.g.

அதைப் படித்திருக்கிறேன்	'I have read that'
இது உடைந்திருக்கிறது	'this is broken'
இது பழுத்திருக்கிறது	'this has ripened, this is ripe'

STR: 23.11

24.30
25.27
29.22

In addition to definite statements about the future ('will do X'), the future tense is used for conjectures about probable or hypothetical events or states of affairs ('will likely do X' or 'would do X'; 'is likely the case' or 'would be the case'). See also STR: 17.4-5.

STR: 23.14

24.20
25.55
35.33
51.53

The present-tense AjP is analogous in form to the past AjP: verb-tense-அ. E.g.

படிக்கிற பையன் 'boy who is studying'

வருகிற யானை 'elephant that is coming'

However, it is a convention of written Tamil that the use of the future AjP is preferred for non-past situations (either the future or the present) which is why a future AjP is used here---although குடியிருக்கிற would also be correct.

The future AjP is irregular in form. Rather than utilizing an analogou analogous verb-tense-அ form, the future AjP is formed by adding -உம் or -க்கும் directly to the verb root (weak or strong, respectively) and so happens to be identical to the non-rational future-tense finite verb (STR: 16.10b, 16.11). Thus, e.g.

[வெளிநாட்டில் படிக்கும்] பையன் 'boy who will study abroad, boy who is studying abroad'

STR: 23.19

25.13
34.15
35.42
37.14
46.33

[தெருவில் வரும்] யானை 'elephant that will come down the road, elephant that is coming down the road'

The AjP and the finite verb are distinguished, of course, partly by their position in the sequence of words. Thus:

யானை தெருவில் வரும் 'an elephant will come down the road'

There is a single negative AjP that is used for all tenses. It is formed by adding -அ to the non-rational future negative finite verb (STR: 19.37): e.g.

படிக்காத பையன் 'boy who didn't study, boy who isn't studying, boy who won't study'

வராத பையன் 'boy who didn't come, boy who isn't coming, boy who won't come'

Although the future AjP is irregular, participial nouns (STR: 21.8) of the future tense are formed as if there were a regular future AjP of the form verb-future tns-அ. Thus: e.g.

படிப்பவன் (படிப்ப(வ்)-அன்) 'he who studies'

பிறப்பது (பிறப்ப-து) 'that which is born'

வருவது (வருவ-து) 'that which is coming'

செய்பவன்* (செய்ப(வ்)-அன்) 'she who does'

Each of these, of course, may be used for any non-past situation (STR: box above): i.e. 'that which does X, is doing X, or will do X'.

*Note that in rational participial nouns of weak verbs the future-tense suffix is single ப் instead of the வ் used in finite verbs (STR: 16.10a). The purpose of this is probably to avoid having two வ syllables in a row.

STR: 23.36

25.18, 44
36.34
51.60

[...] என்றால் 'if it is the case that..., if ...'

Any statement followed by என்றால், the conditional form (STR: 20.5) of the quotative verb என், is an alternative way to form a conditional clause. It is especially useful when the final verb of the statement to be made conditional is one that has no conditional form (e.g. வேண்டும், இல்லை).

STR: 23.37

34.40
35.42

A ... conditional + உம் 'even if A does X, even though A did X, although A did X'

Notice that this construction, composed of the conditional form of the verb plus - உம் 'inclusive' and thus meaning literally 'even if', may be used to refer not only to events that have not yet occurred ('even if A does X') but also to events that have occurred ('even though A did X'), as here.

STR: 23.39

24.19
45.14-15
47.21
48.25

AvP பார் 'do X and see [what happens]'

When added to the AvP of a verb, பார் 'see' may have an extended, non-literal sense similar to 'see' in such English expressions as 'taste it and see'. But whereas the construction in English is somewhat restricted (we cannot say, for example, 'he tasted it and saw'), this Tamil construction may be used in any form appropriate to a verb. It often corresponds to English 'try doing X' since the latter often means 'do X and see if it will be effective [for some purpose]'.

STR: 24.11

32.4
39.47

The 'inclusive' suffix - உம் may not be added to finite verbs (i.e. verbs which end a sentence). To express statements such as 'he did both A and B' or 'she did neither A nor B', - உம் is added to the infinitives of the verbs and the appropriate endings follow each of the verbs (or sometimes just the final verb of the series). If the statement is affirmative, செய் 'do' is used as a "dummy" verb to which tense and PNG suffixes can be added. Thus, e.g.

ஓடவும் இல்லை; நடக்கவும் இல்லை '[he] neither ran nor walked'

பாடவும் மாட்டான்; ஆடவும் மாட்டான் 'he will neither sing nor dance'

பாடவும் செய்தாள்; ஆடவும் செய்தாள் 'she both sang and danced'
OR: பாடவும் ஆடவும் செய்தாள்

Note that this construction is <u>not</u> used for natural sequences such as 'lie down and sleep', for which the AvP is used (STR: 14.4b).

STR: 24.12

A ... AvP- உம் 'even though A did X, although A did X'

Composed of an AvP plus - உம் 'inclusive', this construction literally means something like 'A did X [but] even then...'. Accordingly, when a speaker uses this form, he thereby explicitly states that the event occurred. This distinguishes it from the use with reference to past events of the conditional plus - உம் form (STR: 23.39). The latter may be used when the speaker assumes or suspects the event to have occurred, but it does not contain a <u>statement</u> to that effect, as does the AvP- உம் form.

STR: 24.17

29.43

A-acc. [... infin.] வை 'make A do X, have A do X'

When added to the infinitive of a verb, வை 'place, put [carefully or purposefully]' may have an extended meaning similar to the use of 'make' or 'have' in comparable constructions in English.

STR: 24.28a

30.6-7
43.9-10

A- ஓ ... 'but (on the other hand) A ...., whereas A ...., but as for A, it ...'

This use of - ஓ can be distinguished from the - ஓ added to a noun in a "dubitative" question both by context and by the absence of a question mark (or in actual utterance, an intonation typical of statements as opposed to questions).

STR: 24.28b

27.16
37.43

[A ... future AjP]-படி {வேண்டு / கேள் / etc.} '{request / ask / etc.} that A do X'

When followed by - படி 'way, manner' in conjunction with some verb of request, a future AjP clause refers to the action desired by the person that makes the request. Thus: e.g.

அவன் பணம் கொடுக்கும்படி கேட்டான்
'he asked that she give money, he asked her to give money'

STR: 24.39

55.57

(a) [A-உடைய] B 'B that A possesses, A's B'

(b) [A உடைய] B 'B that possesses A'

உடைய is an adjectival form of உடை, a root meaning 'possess'. The noun that an உடைய phrase modifies (B above) may represent either the possessed (a) or the possessor (b) in this relation. You are familiar with B as the possessed (a), in which case உடைய is generally suffixed to the possessor (A) and functions as a genitive case suffix. When B is the possessor (b), உடைய is usually written as a separate word, as here. Since the construction is adjectival in nature, PNG suffixes can of course be attached to it: e.g.

(a) அவருடையது 'his [thing], that which is his'

(b) யானைத்தலை உடையவன் 'he who has an elephant head'

STR: 25.5

26.42
30.53

The addition of -ஆவது to an interrogative expression cancels its interrogative force and gives it the function of indefinite reference similar to the use of 'some' in English sentences involving potential events (i.e., as in "Let's go somewhere", but not as in sentences reporting realized events like "They went somewhere" --- cf. STR: box below for the construction corresponding to the latter 'some'). This restriction to sentences involving potential events is because this use of -ஆவது always implies the existence of alternative realizations: "let's go somewhere" implies that there are several alternative places, one or another of which we might go to.

எங்கேயாவது	"some-where"	= 'somewhere (or other)'
எப்போதாவது	"some-when"	= 'sometime (or other)'
எப்படியாவது	"some-how"	= 'somehow (or other)'
எத்தனையாவது	"some-how many"	= 'some number (or other)'
எவ்வளவாவது	"some-how much"	= 'some amount (or other)'
யாராவது	"some-who"	= 'someone (or other)'
ஏதாவது *	"some-which"	= 'something (or other)'
எந்த A-ஆவது	"some-which A"	= 'some A (or other)'

Note that questions are considered to involve potential events, including questions about the past since the speaker does not know whether or not they actually occurred. Accordingly, -ஆவது is used for asking questions such as "Did he go somewhere (or other)?": எங்கேயாவது போனாரு? This type of question may also be translated by using 'any' expressions instead of 'some' expressions: "Did he go anywhere?" You will note that the 'any' and 'some' versions are similar in that they assume that there are several alternative places that he could have gone. This 'any' thus corresponds to the interrogative-ஆவது construction, whereas the open-ended or all-inclusive sense of 'any' in declarative statements such as "I'll go anywhere" and "I didn't go anywhere" corresponds to the interrogative-உம் construction (STR: 18.10, 20.2).

*Note the irregular long -ஏ (nominative only).

STR: 25.16

35.32
41.4
42.10

The future participial noun in -து (STR: 23.36) can be used in place of a finite verb to pose questions about possible courses of action or to propose decisions. Thus: e.g.

எங்கே போவது?	'where should/could one go?'
வீட்டுக்கா போவது?	'could/should one go home?'
வீட்டுக்குத்தான் போவது.	'home is indeed where to go'

STR: 25.18

27.7-8
32.28, 37

STR: 25.28

28.18
40.20
46.1

The addition of the suffix -ஓ to an interrogative expression cancels its interrogative force and gives it the function of unspecific reference similar to the use of 'some' in English sentences involving (usually) actual events in the past or present such as "They went to a party somewhere" or "Some man gave me this book". In contrast, the 'some' in sentences involving potential events like "Let's go to a party somewhere" or "I want to give this book to some child" requires-ஆவது (STR: box above). Unlike the latter contexts, in which 'some' is indefinite in the sense of there being alternative realizations, the 'some' expressed by the interrogative-ஓ construction is unspecific in the following sense: a certain definite person (or place, or thing, etc.) is (or was) involved in a certain event, but his (its) identity is not specified, usually because it is not known. This is the semantic motivation behind the use of -ஓ, a suffix that reflects uncertainty on the part of the speaker (STR: 15.10b).

எங்கேயோ	"some-where"	=	'somewhere (unspecified)'
எப்போதோ	"some-when"	=	'sometime (unspecified)'
எப்படியோ	"some-how"	=	'somehow (unspecified)'
எத்தனையோ	"some-how many"	=	'some (unspecified) number'
எவ்வளவோ	"some-how much"	=	'some (unspecified) amount'
யாரோ	"some-who"	=	'someone (unspecified)'
ஏதோ*	"some-which"	=	'something (unspecified)'
எந்த A-ஓ	"some-which A"	=	'some (unspecified) A'

*Note the irregular long -ஏ (nominative only).

STR: 25.35

31.35
35.7
47.16

. . . எ-expression . . . conditional-உம்

' {wherever / whenever / whoever / etc.} . . . {does X / may have done X} '

Thus: e.g.

எங்கே போனாலும்	'wherever [one] goes, wherever [one] may have gone'
எப்போது நடந்தாலும்	'whenever it happens, whenever it may have happened'
எப்படிச் செய்தாலும்	'however [one] does it, however [one] may have done it'
யாருக்குக் கொடுத்தாலும்	'whoever [one] gives it to, whoever [one] may have given it to'
எந்த ஊரில் இருந்தாலும்	'whichever town [one] is in, whichever town [one] may have been in'
என்ன வேண்டும் என்றாலும் / என்ன வேண்டுமானாலும்	'whatever [one] wants'

ஆனால் is the conditional form of -ஆகு 'become', and like என்றால் (STR: 23.37) it is used as the conditional when the statement to be made conditional has no verb (as here) or has a verb without a conditional form (e.g. வேண்டும்).

STR: 25.55

28.4
33.51

A . . . AvP-இரு- {infin. முடியும் / infin.-லாம் / future-PNG / infin. வேண்டும் / present-PNG} 'A {could have done / may have done / [probably did] / must have done / [clearly did]} X'

To conjecture about some event or state of affairs in the past, the AvP-இரு construction (STR: 23.11) is used together with various endings expressing different degrees of possibility, probability, or necessity. English has a corresponding use of auxiliary 'have' with 'could', 'may', and 'must', but it lacks an equally natural equivalent for the use of present and future tenses in this construction: thus, "Many people will have died in the crash yesterday" is not as normal as "Many people must have died in the crash yesterday." For the Tamil use of future tense to express probability, see STR: 23.14.

STR: 26.2

28.2, 14
29.10

AvP கொண்டிரு 'be doing X, be in the process of doing X'

This construction is a combination of AvP-கொள் (STR: 19.10) and AvP-இரு (STR: 23.10) as follows: (AvP கொண்டு)-இரு . AvP கொண்டு, the AvP of AvP-கொள் , is the AvP to which இரு is attached. In this context கொள் 'take hold' means 'sustain [the act]', a slightly different extended sense from that in STR: 19.10. The meaning of this construction, which often corresponds to the English progressive tense ('be ________ing'), thus follows from its structure: 'be in the state resulting from sustaining the doing of X'. Note that this construction is used only when it is relevant to make reference to the sustained nature of an action (cf. STR: 10.7b).

கொண்டு and இரு are sometimes separated from each other by a suffix or other element, especially the emphatic -ஏ ; e.g.

பாடி(க்) கொண்டே இருந்தாள் 'she was singing on and on'

STR: 26.11

27.26
28.3

[A . . . . FV] = sentence = 'A did/is doing/will do X'

↓ ↓ ↓

[A . . . . AjP]-து* = noun = 'the act/event of A doing X, A's doing X, A doing X'

A sentence describing an event (etc.) can be "converted" into a noun referring to that event by using a participial noun in -து (STR: 21.8, 23.36). With the relevant case or other suffixes where appropriate, the entire clause can thus function as a noun (subject, object, etc.) in relation to the elements of a larger sentence. Thus: e.g.

[நீ இங்கே வந்த]து நல்லது 'it is good that you came here' ("you coming here is good")

[பிள்ளைகள் விளையாடுவ]தை அடிக்கடி பார்ப்பேன் 'I often see children playing'

[நான் பிறந்த]திலிருந்து இன்று வரை 'from the time I was born up to today' ("from my being born, up to today") (STR: 8.5)

* The notation "AjP-து" or "AjP-PNG" in general should be understood to refer to participial nouns only. It does not imply the existence of a formation made from combining a future AjP proper (STR: 23.19) with a PNG suffix, such as *வரும்-து. Such a form does not exist since the future AjP can only occur preceding a noun.

A முதல் B வரை 'from A to B, beginning with A and ending with B'

In the similar construction involving A-abl. (STR: 8.5), A must be a point in place or time. In this construction, A may also be the initial member of a series of related categories, as here or as, e.g.

அரசர் முதல் ஆண்டி வரை 'from king to pauper'

STR: 26.31

43.60

Both ஆன and ஆகிய literally mean 'which became, which has (have) become'. Both also mean, by extension, 'which is (are)' as in STR: 7.7. In this latter sense, however, they differ in use as follows:

a) ஆகிய may be either suffixed to the preceding noun or written as an independent word, but ஆன must be suffixed.

b) Only -ஆன can be used when the preceding noun is a quality noun (those that in general correspond to English adjectives): e.g.

அழகான பெண் 'beautiful girl'
முக்கியமான விஷயம் 'important matter'

c) Only ஆகிய can be used for the purpose of specifying the identity of a set of individuals, as in the following:

பிள்ளையாரும் முருகனுமாகிய சிவனுடைய பிள்ளைகள்
'Śiva's children, (who are) Pillaiyar and Murugan; Śiva's children (i.e. Pillaiyar and Murugan)'

காந்தி, நேரு, ஜின்னா ஆகிய மூவர்
'three people, namely Gandhi, Nehru, and Jinnah'

(-உம் may be omitted in a set of more than two)

STR: 27.4

48.19

. . . AvP_X விட்டு . . . FV_Y 'do X and then do Y, finish doing X and (then) do Y'

When in a sequence of actions the prior action does not (in the perception of the speaker) lead up naturally to the following action (see STR: 14.4b) but rather is felt to be an action to be left behind or gotten out of the way before the subsequent action can be commenced, then விட்டு, the AvP of auxiliary விடு (STR: 22.26), is added to the AvP of the prior verb. Thus, e.g., compare:

அவன் உள்ளே வந்து உட்கார்ந்தான்
'he came in and sat down'

அவன் உள்ளே வந்துவிட்டுப் போனான்
'he came in and then went away again'

STR: 27.11

36.37
38.37
40.21-22

[Sentence with a எ- expression]-ஓ [Sentence with an அ- expression]

' . . . { whatever / whoever / wherever / etc. } . . ., . . . { it / he / there / etc. } . . .'

In this construction consisting of paired sentences with co-referring expressions, the second sentence makes the basic comment on the topic (which is the அ-expression) and the first sentence gives a defining criterion for determining the identity of the topic, plus indicating by the interrogative எ- and the dubitative -ஓ that its identity is uncertain or unknown to the speaker.

STR: 27.11-13

. . . AvP_Xகொண்டு. . . FV_Y 'do Y while sustaining the result of doing X, do Y while (sustaining the act of) doing X'

This construction follows naturally from the nature of the meaning of auxiliary கொள் (STR: 19.10) already noted, including the extended sense noted in connection with கொண்டிரு(STR: 26.2). Note that the two senses ('sustaining result' and 'sustaining act') usually must be translated differently in English: the first as an 'and' construction and the second as an '-ing', 'while', or 'as' construction. Thus: e.g.

பழம் வாங்கிக்கொண்டு வீட்டுக்கு வந்தான்
'he bought fruit and brought it home'

நாங்கள் பாடிக்கொண்டு வீட்டுக்கு நடந்து வந்தோம்
'we walked home singing, we walked home as we sang', etc.

But also: தரையில் உட்கார்ந்துகொண்டு சாப்பிடுவாய்
'you will sit on the floor and eat'
OR 'you will eat sitting on the floor'

The addition of emphatic -ஏ to கொண்டு places emphasis on the sustained simultaneity of the two actions involved and generally rules out the 'sustaining result' sense.

STR: 27.15

30.55
32.10, 16
33.25, 54

A . . . தெரிந்துகொள்-tns-PNG_A 'A {learned / is learning / will learn} . . .'

A . . . புரிந்துகொள்-tns-PNG_A 'A {realized / is realizing / will realize} . . .'

The use of auxiliary கொள் (STR: 19.10) with these two verbs, which are ordinarily used with the experiencer in the dative case (STR: 8.2, 18.51), results in a construction which implies a more active role on the part of the experiencer ('learn' rather than 'know' or 'become apparent'; 'realize' rather than 'become comprehended') and, correspondingly, in which the experiencer is the subject of the sentence and thus determines the PNG suffix on the verb.

STR: 28.30

35.16
38.36
40.45

numeral + noun(-case) = noun + numeral(-PNG)(-case)

A numeral often follows the noun it enumerates instead of preceding it. If it does, it must function as the final noun in the phrase:

(a) it must be in its noun form, if different from its adjectival form (i.e., ஒன்று not ஒரு)

(b) if it refers to persons, it must have the appropriate rational PNG suffix or be followed by பேர் '[number of] persons'

(c) if a case ending is appropriate, it is added to the numeral

Thus: e.g.

ஒரு மாட்டுக்கு = மாடு ஒன்றுக்கு 'to a cow'

ஒரு பையனோடு = பையன் ஒருவனோடு 'with a boy'

இரண்டு கண்ணிலும் = கண் இரண்டிலும் 'in both eyes'

சில மாணவர்களை = மாணவர்கள் சில பேரை
'a few students [acc.]'

STR: 28.42

41.39
42.7
45.25-26

STR: 29.35

30.21
34.14
46.49

(நீ) . . . weak verb + ஆதே }
(நீ) . . . strong verb + க்காதே } 'don't do X' ['you' singular]

(நீங்கள்) . . . weak verb + ஆதீர்கள் }
(நீங்கள்) . . . strong verb + க்காதீர்கள் } '(please) don't do X' ['you' plural and/or respectful]

Unlike the positive imperative forms (STR: 1.1c), these negative imperative forms distinguish weak verbs from strong verbs.

STR: 29.36

33.28
35.9
43.8

The present tense is used for actions that the speaker volunteers to do immediately or suggests that the hearer do immediately. In English these are expressed in the future tense. E. g.,

நான் செய்கிறேன் 'I'll do it'

என்னோடு வருகிறாயா? 'will you come with me?'

STR: 29.41

32.42
48.60

A ... AvP-இருக்க {முடியும் / -லாம் / வேண்டும் / கூடாது / வேண்டாம்} 'A {could have / might have / should have / shouldn't have / needn't have} done X'

In addition to its use to conjecture that some event occurred in the past (STR: 25.55), the AvP-இரு construction is used for contrary-to-fact hypothesis of events alternative to the way things actually happened. Note that several of these phrases play a role both in this and in the previous construction so that, e. g., the same phrase with வேண்டும் can mean either 'must have done X' or 'should have done X'.

STR: 30.1

40.20
42.2

[... என்ற] A 'A which is " ... "'

என்ற is the AjP counterpart of என்று (STR: 13.7), allowing the "quote" to serve as an adjective describing the verbal content or verbalizable substance of the noun it modifies. Thus: e.g.

[... என்ற] பையன் 'a boy named ... '

[... என்ற] குரல் 'a voice saying ... '

[... என்ற] நம்பிக்கை 'the belief that ... '

என்னும், the future AjP of என், is also sometimes used in this way, especially in a more literary style.

STR: 30.7

A . . . AvP-ஆயிற்று 'A did X [and it is over with]'

ஆயிற்று keeps its non-rational PNG ending independent of the identity of A. Thus: e.g.

அவன் போயாயிற்று 'he has gone (already)'

அவள் சாப்பிட்டாயிற்று 'she has eaten (already)'

[. . . என்பது] 'that [which is] " . . . "'

STR: 30.46

31.8
32.22
39.9

என்பது is the participial-noun counterpart of என்று (STR: 13.7), allowing the "quote" to serve as a noun in the sentence (subject, object, etc.) capable of taking any relevant case suffix. Thus: e.g.

விதி என்பதைப் பற்றிப் பேசினான்
'he spoke about (the word or concept) "fate"'

எல்லாம் விதி தான் என்பது தப்பு
'(the statement) that everything is only fate is a mistake'

எல்லாம் விதி தான் என்பதை மறுக்கிறான்
'he rejects the notion that everything is only fate'

Comparable participial nouns with rational PNG suffixes are also possible: e.g. கண்ணன் என்பவன் 'someone named Kannan'

Although less frequent, the past participial noun என்றது is also sometimes used in this way.

(B-instr.) [... infin.]-படு 'be done X to (by B)'

STR: 30.48

48.40
49.11

This construction, which literally means that the subject experiences or undergoes the action referred to by the infinitive clause, has come to be used in the same way as the passive (e.g., 'be killed') is used in English. When it is needed, the equivalent of the English 'by' phrase is expressed by a noun in the instrumental case. Thus: e.g.

அவன் யானையால் கொல்லப்பட்டான்
'he was killed by the elephant' ("he underwent killing due to the elephant")

[A . . . future AjP*]-து + இல்லை 'A doesn't do X, A never does X'

[A . . . future AjP]-து + உண்டு 'A does do X [at least on occasion]'

STR: 31.29

41.29
44.40

Recall that the participial noun in -து may refer to the act or event of 'A's doing X' (STR: 26.11). The future participial noun in -து plus either இல்லை or உண்டு accordingly denies or asserts, respectively, the "existence" of that event in the non-past: "A's doing X doesn't exist" or "A's doing X exists". The resulting implication, and thus meaning of the construction, can be more naturally expressed as glossed above. The present participial noun can also be used in the same way, although in written Tamil the future is preferred (cf. STR: 23.19).

*In these notations, the combination "future AjP-து" refers to the future participial noun (STR: 23.36) and does not involve the future AjP proper (STR: 23.19), which is what occurs preceding a noun rather than a PNG suffix.

weak verb + ஆவிட்டால்
strong verb + க்காவிட்டால்
} 'if [one] doesn't do X' ("if [one] leaves [the matter] without doing X")

STR: 31.39

45.15
46.50

This construction serves as a negative conditional, the negative counterpart to STR: 20.5. It is composed of the conditional form of விடு suffixed to a negative form of the verb involved (this form may be considered an abridged form of the negative suffix -ஆமல் [STR: 17.24a]).

foreign word$_X$ + {செய் / பண்ணு} 'do X' **STR: 31.40**

Almost any foreign word can be converted for use as a Tamil verb by adding the verb செய் (W) 'do, make' or பண்ணு (W) 'do, make' to it. செய் is more common in formal Tamil and பண்ணு in informal spoken Tamil.

52.17

A . . . infin. + ட்டும் 'let A do X' **STR: 32.12**

A . . . infin. + ட்டுமா? 'may A do X?'

39.14
54.96

In this construction A must be a "third person" (i.e., anything or anyone other than 'I', 'we', or 'you')--- except that in the question, A may also be a "first person" (i.e., 'I' or 'we'). Thus: e.g.

அவன் போகட்டுமா? 'may he go?'
அவன் போகட்டும் 'let him go'
~~நீ போகட்டுமா?~~ ~~'may you go?'~~
~~நீ போகட்டும்~~ ~~'let you go'~~
நான் போகட்டுமா? 'may I go?'
~~நான் போகட்டும்~~ ~~'let me go'~~

AvP போ 'do X and go [involuntarily into a changed state of affairs]' **STR: 32.21**

39.56
48.69
51.54

When added to the AvP of a verb, போ, போகு (W) 'go' may have an extended sense that seems to involve the suggestion of an involuntary transition from one state to another. Often a negative connotation is also involved. Thus: e.g.

அவன் செத்துப் போனான் 'he died'
அது கெட்டுப் போயிற்று 'it went bad'
நான் மறந்து போனேன் 'I forgot'
அது முறிந்து போயிற்று 'it got broken'

It can sometimes, as here, convert the sense of a transitive verb to intransitive, resulting in the use of a dative of 'experiencer'.

. . . infin. பார் 'be about to do X, try to do X' **STR: 32.30**

43.59

When added to the infinitive of a verb, பார் 'see, look' may have an extended sense as suggested above. Both this construction and the AvP பார் construction (STR: 24.11) can sometimes be translated using the word "try". The difference, however, is that the latter means 'try doing X' in the sense of doing X and assessing the results, whereas this construction means 'try to do X' only in the sense of seeking to do X and implies that something intervenes before X can actually be done.

(நீ) . . . verb-ஏன்
(நீங்கள்) . . . verb-உங்கள்-ஏன் } 'do X, why don't you?'

The addition of - ஏன் 'why?' to imperative forms of the verb tones down the command by making it more of a suggestion or request.

STR: 33.4

50.23

[B-dat. வேண்டிய] A 'a/the A necessary for B, a/the A wanted by B'

This is the AjP counterpart of the வேண்டும் construction (STR: 12.24), allowing it to serve as an adjective describing a noun.

STR: 33.33

48.9
53.32

[A . . . infinitive வேண்டியது + இல்லை 'A doesn't (didn't) have to do X, it is not necessary that A do X'

[A . . . infinitive வேண்டியது + {தான், இருக்கிறது, இருந்தது, இருக்கும்} 'A has (had/will have) to do X, it is necessary that A do X'

Use of the participial noun வேண்டியது with an infinitive narrows the 'want to/need to' semantic range of வேண்டும்/வேண்டாம் (STR: 12.24) to 'need to' so that it is possible to distinguish the two sense when necessary. Note the difference in meaning especially between the two negative forms.

STR: 34.42

47.14
49.60

A . . . AvP [$time_Y$] ஆயிற்று 'it has been [$time_Y$] since A did X'

Though the past tense of this construction is the most common, the comparable present and future tenses are also possible:

A . . . AvP [$time_Y$] ஆகிறது 'it is almost [$time_Y$] since A did X'

A . . . AvP [$time_Y$] ஆகும் 'it will have been [$time_Y$] since A did X'

STR: 36.2-3

43.37-38

AvP வரு 'do X [over an extended period]'

When added to the AvP of a verb, வரு 'come' may have an extended sense which suggests that the action involved has been going on continuously or regularly for some time. It sometimes corresponds to English 'used to do X'. Thus, e.g.

அவன் பல வருஷமாக நாவல் எழுதிவந்தான்
'he wrote novels for many years, he used to write novels for many years'

அவன் அடிக்கடி அவளோடு விளையாடி வந்தான்
'he used to play with her often'

STR: 36.6

43.20
51.28
53.34

[A . . . past AjP]-து + உம் 'as soon as A does/did X, immediately upon A doing X'

STR: 36.38
40.47
44.48

[B உள்ள] A 'A which has B' ("A [to which] is B")

[A-dat. உள்ள] B 'B which A has' ("B [which] is to A")

உள்ள is the AjP counterpart of உண்டு , both arising from the root உள் 'be, exist'.

STR: 38.0
42.14

The present tense is used when referring to a period of time which may have begun in tho past, as long as it extends into the present. Thus: e.g.

பல வருஷங்களாகத் திருவிழாவின் போது மதுரைக்கு வருகிறேன்
'I have been coming to Madurai at festival time for many years'

அவன் பிறப்பிலிருந்து ஊமையாய் இருக்கிறான்
'he has been dumb since birth'

STR: 38.19

A . . . AvP_X-இருந்தால் B . . . AvP_Y-இரு -$\frac{fut}{tns}$-PNG

'if A had done X, B would have done Y'

A special case of the use of AvP-இரு for contrary-to-fact hypothesis (STR: 29.41) is this use in sentences combining a hypothetical condition with a hypothetical consequence.

STR: 39.45-46
49.54

[A . . . AjP]-து + ஆல்
[A . . . AjP]-து + அன் + ஆல்
'due to A's doing X, because A did/does/will do X'

A special case of the use of participial nouns in -து for referring to events is the participial noun in the "instrumental" case, which is the construction used for expressing reason or causation. The extra oblique suffix -அன், which is usually present in this construction in informal styles, is familiar to you in the instrumental of the pronoun அது: அதனால் 'therefore' ("due to that").

STR: 39.54
40.7, 59
44.56

A-க்கும் B-க்கும் இடையே 'between A and B'

STR: 40.15
43.20
48.5

[A . . . AjP]- ற்கு
[A . . . AjP]- ற்காக

'for A's doing X, in order for A to do X'

A special case of the use of participial nouns in -து for referring to events is the participial noun in the dative case, which can be used for expressing purpose. The purposive meaning is further emphasized by the addition of -ஆக (STR: 20.32).

STR: 40.17

41.14
42.47

[A . . . infin.] B . . . FV

(1) "purpose": 'B did X so that A would do Y'

(2) "absolute": 'A did Y and B did X, while A did Y B did X', etc.

In addition to its use for expressing purpose (STR: 14.10), the infinitive is used "absolutely" (i.e., independent of any particular meaning like 'purpose'). Its meaning is minimal: that there is some implicit relevance between the infinitive clause and the finite-verb clause. The nature of the relevance must be construed from context.

STR: 40.60

42.41-42
45.38, 50
51.4, 5

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numeral-ஏ numeral — 'exactly this number, just this number'

e.g.

ஒரே ஒரு ____ — 'a single ____, just one ____'

ஒன்றே ஒன்று — 'just one, a single one'

இரண்டே இரண்டு — 'exactly two, just two'

STR: 41.6-7

48.56
55.7

[A B C ...முதலிய] X — 'X's such as A, B, C, etc.' ("X's [of which] A, B, C are the first")

முதலிய is a pseudo-AjP made from the noun முதல் 'first'. The participial-noun counterparts of this construction are also used: e.g. A B C முதலியவை 'A, B, C, etc.'

A B C முதலியவர்கள் 'A, B, C, and other [persons]'

STR: 41.22

AvP வை — 'do X [and intend to have things so arranged for an indefinite time]'

When added to the AvP of a verb, வை (S) 'place, put [carefully or purposefully]' may have an extended sense as suggested above.

STR: 41.27

45.41
52.12

[B-acc. பற்றிய] ⌒ A — 'a/the A which is about B, a/the A about B' — STR: 43.43

பற்றிய is the AjP counterpart of பற்றி 'about' (STR: 8.1), allowing it to serve as an adjective describing a noun.

A-dat. பதில் — 'instead of A, in place of A' — STR: 43.51

sentence-ஆம் — "third-party source" statement — STR: 45.7

Added to a sentence or any other utterance, this suffix indicates that the speaker is attributing his information to some third-party source (i.e., other than himself or the person he is speaking to) and is not necessarily vouching for its accuracy.

47.9, 13
52.23, 44

A - ஆவது — 'at least A' — STR: 45.16

"A" here, of course, excludes interrogative expressions, since that would result in the "indefinite" construction (STR: 25.16).

47.39
48.11

[B-dat. உரிய] ⌒ A — 'A appropriate to B' — STR: 45.80

உரிய is the adjective form of the root உரி 'fit, proper'.

53.27
55.29

[A . . . AjP]-தற்குள் — 'by the time A did/does X, before A did/does X' — STR: 46.28

[A . . . AjP]⌒-தாக {சொல் / வாக்களி / etc.} — '{say / promise / etc.} that A would/did do X' — STR: 46.40

Instead of using என்று when referring to a statement, promise, etc., an alternative construction is the participial noun in -து plus the adverbial suffix -ஆக, which literally means "such that it be [the event of] A's doing X" or less literally, "such that A do X" or "to the effect that A do X". It is used with verbs of stating, implying, promising, etc. to refer to the essence of the statement, promise, etc.

47.20-21
49.42
51.86

A . . . infin. கூடும் 'for A to do X is possible'

[. . . infin. கூடிய] Y 'a/the Y [with respect to which] doing X is possible'

கூடிய is the AjP counterpart of கூடும் 'be possible', whose use in the above construction is now infrequent (perhaps due to the common use of the முடியும் construction [STR: 15.11]). Examples of the கூடிய construction are:

வேலை செய்யக் கூடியவர்கள்
'those capable of doing work'

அவன் செய்யக் கூடிய வேலை
'the work he is able to do'

STR: 46.61

[A . . . past AjP]-து + இல்லை 'A has never done X'

[A . . . past AjP]-து + உண்டு 'A has done X [at least once]'

As in the comparable construction with a non-past participial noun (STR: 31.29), in this construction இல்லை or உண்டு denies or asserts, respectively, the "existence" of the event in the past: "A's having done X doesn't exist" or "A's having done X does exist".

STR: 47.17

49.41
54.102

A . . . AvP-ஆக வேண்டும் 'it is essential that A do X' ("it is necessary that A do X and it become [accomplished]")

The use of ஆக, the infinitive of ஆகு 'become', in this way results in a stronger statement of necessity than is expressed by the infinitive-வேண்டும் construction (STR: 12.24) alone.

STR: 48.52

[sentence defining an event]-ஏ [sentence with an அ-expression referring to some aspect of that event]

In this construction consisting of two sentences strung together as one, the second sentence makes a comment on the topic (which is the அ-expression), while the first sentence describes the context within which that topic can be recognized or identified. See also the similar construction STR: 27.11-13.

STR: 49.56-57

weak verb + வான்
strong verb + ப்பான்
}- ஏன்? 'why do X?'

STR: 49.62

GRAMMATICAL INDEX

1. English index
2. Tamil index

This index includes all those forms, constructions, and other aspects of Tamil grammatical structure that a student needs to understand, in addition to the vocabulary utilized, in order to successfully interpret the readings. Citations refer to the first instance in the readings (Volume I: Readings) of the occurrence of the item in question (or the utilization of the grammatical principle in question). The number before the decimal point is the number of the reading; the number following the decimal point is the line number within that reading. (A summary description and/or explanation of each of these items can be found in the annotations either at the corresponding location or in Appendix 4.) Any item is potentially listed in the index (1) in its Tamil form (e.g., -ஆல்); (2) under a grammatical or descriptive term applied to it (e.g., conditional), and (3) under its "meaning"---that is, its usual English gloss---given in single quotes (e.g., 'if'). Grammatical and descriptive terminology, however, is at a minimum in this book, and since only terms used in the book are listed, many terms used by grammarians (e.g., perfective) will be found missing from the index. Such an item should be looked for under its Tamil form (e.g., இரு) or a more basic grammatical term (e.g., AvP-இரு) or possibly its "meaning" (e.g., 'have done X').

